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EDITORIAL

Thoughts for consideration and questions which should be a part of the oath of every candidate for office.

Will we have a religious war? Will not the religionists see the handwriting on the wall? Will they take the responsibility of war? Will they chance a downfall? Can a man who holds government of church above government of country act as an impartial head of a government?

The question is not *what* is your religion but rather, how will you *use* your religion in relation to your duties when in office. Can you forget church laws and obey State laws? Which is of the greater importance to you, your obligation to *State or Church*? Will you swear and keep that oath that you will not be influenced by creed of church, command or mandate of any individual of Church, Lodge, secret society or Political boss and that you will carry out the interests and purposes of the Constitution of this United States which is that each and every person shall be privileged to choose the kind of religion they desire? The aim of this government is religious liberty and the pursuit of happiness. Every office seeker should be examined as to his sanity on these two questions; his religious allegiance and his pursuit of happiness. Can a candidate for President stand for *all* the people if he has sworn allegiance as above all other authority to the Church of England, the Church of Rome or any of these various churches abroad in the land, when this Government says no church shall rule.

Religion is an individual matter and each person must have the right to pursue their own happiness and choose their own God. Serve God in your own church, in your own way; but serve this Country if you are elected to the Presidency of this great Government and be obedient to all the people. "United We Stand; Divided We Fall," is as necessary to be observed in this Presidential year of 1924 as it was in 1776. We say to religion, of whatever brand it may be: Hands off these United States of America. This is the cry of every 100 per cent American. Let no President fail us!

TO SERVE

By JAMES MCGREGOR BEATTY

I do not ask for easy tasks;
I crave not fame or power.
I ask to serve Humanity,
In mankind's darkest hour.

When Will We Be an Educated Race?

When will we be an educated race? When we cease to clutter up the child's mind with the "hi-diddle-diddle" and the "cow jumped over the moon" Mother Goose rhymes, which waste the brain of the child. The brain of the child is the storehouse of the man of three score years and ten.

The changing conditions today are caused by the changing of the planets in their courses, bringing them closer to earth; therefore we are more directly under their influence. Even the animal kingdom is becoming more intelligent under their close proximity. The psychic craze, if one may be permitted to use the phrase, is due to this cause. Only the strong minded self-reliant minds will be able to withstand their influence and in this way the human race will purge itself. New cases are being added daily; psychic development in children who are cared for by those who understand the psychic law will carry the world into a new condition of life and bring forth a new race.

Love and Hate

Love and hate are two important factors in the universe. Both are produced by friction, which causes combustion of certain chemicals. These two factors do not necessarily belong to the human family nor are they confined to male and female.

Love constructs while hate destroys and it is a fact that one could not live without the other. One is a wrecking company, the other a construction company. We have another chemical which is greater than these and it acts as a neutralizer. There are always three chemicals working together: where you find one there you will find the other two; there is always a trinity; the last analysis resulting in a new creation.

Psychic Luminosity

At Iota Hall in Toledo on Sunday evening Louis Liscmer delivered a discourse on the subject of "Psychic Luminosity," a phase of soulism which the Scientific American is investigating. In the same hall two weeks previously, Liscmer discussed "Transcendentalism." In his discussions he always invites debate. New thought is now the winged message, and thinking minds are on the watch, listening and reflecting as it comes and passes on to new spheres of influence.

Science Near Mastery of Old Age and All Ills

Chemical Society Is Told Endocrine Glands Are Seat of Disease

DR. BAILEY DESCRIBES STUDY

Human Rejuvenation Possible, He Believes, as Well as Cure of Insanity

WASHINGTON, April 25.—Science is approaching mastery over insanity, old age, and other ills through study of the endocrine glands and discovery of means for their control. Dr. William J. A. Bailey of New York declared in a paper today before the division of chemistry of medicinal products of the American Chemical Society.

Describing development of basic knowledge about endocrine radiation with the gamma ray as being of transcending importance to the human race, Dr. Bailey, who is director of the American endocrine laboratories, declared:

"We have cornered aberration, disease, old age, and, in fact, life and death themselves in the endocrines.

"If we look more to the endocrine glands and less to the head," he said, "we have an excellent chance of eradicating insanity.

"In and around these glands," he added, "must center future efforts toward human rejuvenation, a goal for which the world has sought, and one which now seems to be truly realized."

Science at Dawn of New Era

Dr. Bailey's paper was one of a number read to-day at various divisional meetings of the 3,000 delegates attending the society's convention. Others included a discussion of carbon monoxide poisoning in private garages by Dr. W. P. Yant of the United States Bureau of Mines, who warned against running automobile engines in closed structures for any length of time, and papers on educational and industrial topics relating to the profession.

Study of the principles involved in endocrine ionization, which he called radiendocrinology, Dr. Bailey said, has placed science on the threshold of a new era.

"So definite are the external evidences as indicators of the endocrines' functioning," he declared, "that we have worked out a chart which enabled a very accurate diagnosis of endocrine disfunctioning to be arrived at, although the endocrine 'picture' be separated by an ocean or a continent from the patient.

"To-day," he continued, "the decision of the sanity of a man is left to a jury of laymen who have not the slightest idea of what it is all about. Brain experts—men who have watched and charted erratic behavior instead of studying its cause—will testify in entire disagreement of every case.

The Seat of Insanity

"Yet the student of endocrinology can point with certainty to the factors involved in a rational, sci-

tific manner. We have too long regarded insanity as purely a brain condition. Its seat is unquestionably in the endocrine glands, which absolutely control every brain function.

"No greater truth has been vouchsafed to mankind than that these lowly masses of colloidal ooze regulate all body activities down to the tiniest cell. I am satisfied, from definite clinical experience with the radiendocrinator, that a method of endocrine ionization is now available whereby we can definitely, practically without exception, retard the progress of senescence and give a new lease of relatively normal functioning power to those whose sun of life is slowly sinking into the purple shadows of that longest night.

"Rejuvenation means more to-day than any other subject than can concern a man or woman. The wrinkled face, the drawn skin, the dull eye, the listless gait, the faulty memory, the aching body, the destructive effects of sterility, all spell imperfect endocrine performance."—*The Sun*.

Don't Block the River

"Tell me the minute the blood stream is altered," said Doctor Still, "and I will tell you the minute disease begins." This statement was made nearly five decades ago, and the whole scientific world is just catching up with the great fact that slowed or disturbed circulation of the blood and lymph in the body means the beginning of trouble. Like all great truths it is so simple that a child can understand. If a brook or a river is blocked in its course, we know what happens—debris gathers, the waters back up, and if the channel is not soon cleared, stagnation begins in some of the by-ways, or small pools, and then poisons gather and abnormal growths of all sorts begin. It could not be otherwise whether in Nature's circulating channels of the body or elsewhere. The current of blood and lymph must be unimpeded, the channel must be clear, and the nerve control firm.

There is health when circulation is normal; disease when circulation is disturbed. Right environment, proper intake of foods and fluids, and above all, a normalized body mechanism makes for health.—*Osteopathic Magazine*.

A young French archeologist, swimming into the recesses of a partially submerged cave near St. Martory, France, found valuable secrets. Keeping his matches and candles dry by means of a special contrivance he swam nearly a mile, resting on rocks en route, when he reached a dry gallery 200 yards long, the walls of which were covered with inscriptions and age-old drawings, together with statues of animals that disappeared from the earth thousands of years ago.

MIND, THE MASTER BUILDER

A Treatise on the Philosophy and Practice of Mental Science

By HENRY FRANK

Author of "The Doom of Dogma"; "Modern Light on Immortality"; "Psychic Phenomena, Science and Immortality"; "The Psychology of Hamlet"; "Can Science Answer the Riddle of the Grave?"; etc., etc.

Seventh Paper

The Pre-Organic Mind; or, Mind in Energy

In the association of the primary electrons, or electrical units we discern manifest indications of mental activity. To understand the operation of mind in Nature, we must disabuse ourselves of the notion that mind is essentially associated with an organized brain. On that subject we shall discourse later. Here we are concerned only with germinal or potential mind, as indicated in the actions of the primary units of matter of the universe.

Now, as to mind or psychic activity in the atom. Once the equilibrium of a sufficient number of electrons necessary to the existence of an atom is attained, then follows the play of a force which establishes its static permanency. Not only was Nature busy building the atom out of primary units (electrons) but she was equally busy in fixing the atom once she constructed it. Now both the formation of the atom and the atom's permanency were accomplished by the exercise of the same force. So long as a balance between opposing forces, or an equilibrium, exists, there is permanency in form. In Nature the equilibrium or balance between forces is established by the revolution of the forces in operation. The whirl of motion is the only power in nature that sustains the cosmic orbs in their paths, no less than in the atom it maintains the equilibrium of the electrons that compose it. Now, strange as the statement may seem, Primary or Primordial WHIRL is Nature's germinal Mind. The Whirl, as such, does not think, if we are to understand by that, that it acts knowingly. Of course not; yet if we are to judge by results its act is by analogy an act of mind. For the thing that it accomplishes is what mind would accomplish if it set about consciously to achieve it. For the primary electrons, once numerically associated in concrete relations, to constitute an atom, act as if they felt that should they pause for an infinitesimal fraction of an instant of time, their purpose would fail, their universe be demolished. And so, indeed, it would be.

If then the logical process of order is already at work in these initial units of potential matter (for remember the electrons act independently of the atom as well as with the atom), then where in the universe shall we detect the *Beginning of Mind*? Conceive for a moment

a universe composed of an infinite number of independent electrons. That is, conceive a universe of disorder (or chaos) not because the electrons are not moving (seeking for association), but merely because they have been unable to establish a proper equilibrium between certain proportional units. When once the proportional relation is secured and the equilibrium established, then follows the formation of the atom. This is the goal toward which the moving electrons ran. They never cease to act in their independent functions till the atom is formed; but so soon as the proper number of the electrons have, by association, created the atom, then they keep up this persistent and permanent relationship. They act then with all the intelligence which is required to form or create an atom. They are architects and builders. They are creators and preservers. If all this transpires in the primitive energy out of which the universe is constituted, then where shall we look for a beginning of what we call mental activity or that phenomenon in nature which we call the exercise of mind?

Manifestly there is no Beginning. Mind as a permanent factor of infinite activity has ever been in action. In short, Matter, as it appears to us in the universe, is merely dynamic energy interpreted in terms of human understanding. Matter has no beginning, therefore, neither has Mind. The universe has always been the expression of evolving mind, or the generation and maintenance of order out of disorder.

Reduced to the last analysis, inert Matter is merely the expression of impalpable energy. In Nature we call it Matter; in Man we call it Mind. In Nature correlation (between units) constitutes the essence of Matter. In Man thought or the discernment of correlations constitutes Mind.

Throughout Nature all correlations (or logical relationship) are processes of unconscious thought. Nature, therefore, becomes potential conscious thought, Man becomes actual conscious thought. But in Nature unconscious thought (correlation) manifests itself everywhere in forms of inert matter; in Man she first reveals her power to unfold unconscious thought into consciousness.

Thought in its conscious form is merely unconscious thought expressed through a medium which makes con-

sciousness possible. In the elod, Nature thinks in inert matter. In Man, Nature thinks in vital substance. Vital substance (especially *nerve* substance, as we shall show) is thinking substance. Till thinking substance is generated in nature, there is but Unconscious thinking. When thinking substance is generated, then comes Conscious mind, or thinking. But in the human organism Nature first laid the foundation of unconscious thinking (chemical and electrical relations between primary units) before she evolved conscious thinking or the personal mind. Until Nature had succeeded in generating a substance in the human organism that was an efficient instrumentality for conscious thinking, there existed but the plane of unconscious activity. The millions and billions of cells that constitute an organic body function with unconscious activity. As the primordial amoeba acts intelligently for the purpose of procuring its food and maintaining its existence, so the independent cells of the human body act, with merely automatic or dynamic intelligence. But when in the course of ages Nature succeeded in evolving a substance by which the cells could intercommunicate, they then built up a chain of connecting links, neurons or nerve cells through which ultimately conscious intelligence became possible to human beings. Each individual cell of an organic body is the incarnation of unconscious thought; but the organized unity of the infinite cells becomes an instrument susceptible of the expression of conscious thought. That is, as already said, unconscious thought evolves into conscious thought when operating through a medium that makes conscious thought possible.

In this interpretation thought appears as a mode of energy the same as all other forms of force in Nature. However, the line of demarcation between conscious and unconscious thought is undiscoverable. In their origin, their quality and nature, conscious and unconscious thinking are one and the same. Just as the life-line in Nature cannot be absolutely discerned; that is, where the edge of lifeless matter merges into vital matter; so the point of mergence between mechanical or unconscious thought and conscious or voluntary thought is undiscoverable. Thought exists germinally in the most infinitesimal and primordial dot of material substance. In the first pulsation of universal Ether that prophesied the cosmos, Mind or thought was already there. But then thought was merely dynamic energy: a throb of the Ether that sought by impact with another throb to generate the process that we now call the universe.

Mind in the universe must become mind in man before man can interpret that universe. Then the mind in man becomes as a mirror in which man reads the reflection of the universal mind which he calls Nature.

In short, Man translates his inner sensations into

outward phenomena. He reads himself into the world, and to him the world is really but the expression of himself. To man his own experience is all the universe of which he can ever become aware. But he is ever deceived, because in terms of his own mind he reads the universe in terms of physical nature. Yet when he reasons he learns that all he learns about nature is what he learns about himself. Merely study the sensations and at once we see the truth that when man thinks he is observing natural phenomena, he is but observing the phenomena of himself.

For instance: the eye observes an object. What happens? A ray of light (etherical vibrations) reflected from an object impinges upon the retina of the eye. The retina communicates its agitation in the form of vibrations to the optic nerve, which sends up its own vibrations to the cortical cells that constitute an area of the brain where they are registered.

Because of the complex organization and sensitive nature of the grey matter in the brain cells, the agitation of this substance in the form of dynamic energy becomes an unconscious mental action whereby the mind perceives a mental picture of the vibrations that entered the brain. In other words, unconscious dynamic energy is converted into conscious sensation, or perception.

But at this juncture there is one fact in the history of cellular agitation which must be regarded. When these cells are agitated, undoubtedly the whole realm of the cells is affected. Yet the mind by an instinct which it has developed selects from the entire sphere of agitation only such section or sections as it prefers to consider. That is, even in the lowest stages of life and cell action there enters what we call choice or selection. Says Binet in "Psychic Life of Micro-organisms": "Every micro-organism (cells) has a psychic life, the complexity of which transcends the limits of cellular irritability, from the fact that every micro-organism possesses the faculty of selection; it chooses its food, as it likewise chooses the animal with which it copulates."

That is, at the very beginning of life-activity there is present the germinal existence of individuality. Something in the cell or micro-organism already determines the personality which shall characterize it in its association or relation with other organisms. In other words, there exists in the smallest vital organism the unconscious mental action that already prophesies its evolution into conscious determination. But where the one ends and the other begins is the great crux of biological investigation. There is apparently no line of demarcation discoverable between unconscious and conscious energy. The one invisibly merges into the other.

But this fact appertains not only to the lowest forms

of life, but is apparent even in the highest and most complex. We find the same truth evidenced in the life of man. In human evolution this line of demarcation (between unconsciousness and consciousness) is also undiscoverable. Nevertheless, mental action in the form of thought (unconscious or conscious) is ever manifest in the activities of the organism. In the vast universe of the cosmos (the infinite mind) unconscious energy prevails which determines the nature of its phenomena. In the smaller universe of Man, the process of thought or mental action (the psychic realm) is extended from impersonal or dynamic unconsciousness to personal and voluntary consciousness. TO RECAPITULATE:

The Cosmos is rational. Intelligence in the form of correlation and logical harmony underlies all its processes. It ascends from irritability to sensation; from sensation to unconscious perception (or selection); from unconscious perception to conscious recognition; from conscious recognition to thought; from thought (perception of relations) to idea (appreciation and interpretation).

The IDEA, or conscious interpretation of the nature and meaning of phenomena, is the ultimate goal towards which all Nature moves from dynamic, idea-less, chaotic, passivity.

Germinal intelligence inheres in the least conceivable unit of matter. Primarily, intelligence is manifested in the phase of mechanical-dynamic energy, or involuntary, unconscious activity.

Ultimately, Intelligence is revealed in self-conscious Personality. Unconscious correlation (or logical association of primary units) constitutes Individuality. Wherever there is correlation there is individuality—whether in the seed or the star, in the crystal or the cell. There abides Unconsciousness. Wherever there is distinction, choice or selection between correlations, or groups of units, there is Personality, whether germinally, as in the chemical unit and in the primary cell, or in the complex conformation of cell-relations that constitute the basis of organic life and human consciousness.

When Consciousness becomes supreme it holds the realm of the Unconscious in complete subjugation. The control of the unconscious realm is commensurate with the development of the Consciousness.

Therefore, as gradual or germinal intelligence inheres in every tissue and fiber, every cell and neuron of an organic body, especially the human system, it becomes evident that by the cultivation of a high degree of self-conscious intelligence the body may be rationally controlled, the state of health or physical harmony maintained, and the character successfully patterned after a desired standard.

Mind, conscious and unconscious, pervades every cell

and molecular unit of the human organism; also of the animal organism. In the latter by a lower degree of intelligence, in the former by a higher degree. But Nature in the animal world supplants the human self-control by the unconscious control of instinct. The universal mind of nature by an unconscious process preserves the animal world. The universal mind of nature in Man is individualized and elevated into the realm of conscious rationality. When the reason and judgment of Man have been as well educated through experience as Nature has by instinct regulated the intelligence of the lower kingdoms, then will Man approach consciously the ideal which Nature indicates in the ascent and evolution of the lower animal spheres.

The great conflict is ever between the Unconscious and the Conscious. In the animal world the victory lies with the Unconscious. The crux of human life exists in Man, so turning the conflict to victory that ever the factors and energies of the Unconscious shall be superintended and guided by the Conscious Individuality. Then and then only will Man come into his own.

Find Mayan City 3,000 Years Old Deep in Jungle

Walpole, Mass., April 5.—News of the discovery of the ruins of a great city of the first Mayan empire, lying miles inland in the uninhabited jungle of British Honduras, has been received by Lieut. Col. Walter M. Whitman from his son, Edmund S. Whitman, stationed in Honduras. Amid the ruins was one massive pyramid, towering 300 feet.

The huge stone structures, covering hundreds of acres, date back 3,000 years, Col. Whitman said. The discovery was made by an expedition under Prof. Mitchell Hedges and Dr. Gann. Col. Whitman said the expedition was backed by a London syndicate.

The ruins are covered with the Mayan hieroglyphics, which for many years archaeologists have been trying vainly to decipher, Col. Whitman said. Most remarkable, he said, was the size of the great blocks of stone used in the structures.

Important news comes again to us of a prediction as follows: In the near future, someone will discover an invention, a *mechanical instrument* that is electrical and radiographic, whereby all may receive spirit messages.

Remember this prophecy!

—Dr. Wm. J. Bryan.

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WHERE DOES THE SUICIDE GO FROM HERE?

Ella Danielson

Where does the child go who is prematurely born into the physical body? What is the condition of the life after death of the suicide? For a time they are confused and bewildered because they were not successful in killing themselves. If they have been religiously taught, they remember all about the teachings they received of Heaven and Hell, realize what sinners they are, and resign themselves to their fate, taking the down and out course; condemning themselves and being condemned by those who still believe in capital punishment for the soul driven to insanity by the forces in nature, it is unable to understand and unable to control. The physical life is the place for us to learn about life and, as a child is prepared for the next grade in school, so shall we prepare for the next grade in Life. The fate of the suicide depends on its handicap.

The child born prematurely is handicapped but is not condemned; neither does it condemn itself. Loving hands care for it until it completes the cycle of its natural birth; guarding the cradle, feeding it, turning it and, as far as it lies in their power and knowledge, giving it the same environment as nature would have done had it remained in its bed until mature birth. It is not treated as a criminal and, when the time is fulfilled, although it may have been retarded, it has gained control of life. Some of our greatest men of all ages committed suicide in their mother's womb, coming into the world before their time. To be sure, they were thrust into the world by outside influences, but who can deny the fact that all suicides are not committed because of their inability to longer stay in their environments; the pressure from without drives them to seek another shelter. Let us be kind if we can not be reasonable. Law is not established by the mouths of many witnesses, as all investigators should know. A law is only a law until it is broken; you may bring a hundred, aye, a thousand to prove your case that a suicide is condemned to darkness, but one having passed through the change safely disproves the law. To commit suicide is a cowardly act but not a crime. Face life is our watchword, and master conditions! One who dies by his own hand, cripples himself. One who dies by the hand of another, or is killed by a railroad, a street car, an automobile, a fever, a poison, or any cause whatsoever, undergoes a premature death-birth which sends him into a new expression of life somewhat crippled. Some recover quickly, while others take a longer time. Some are active and energetic and get settled right

away. Others mope around and not until they pass through many death-births do they, using a slang phrase, "get next to themselves" and wake up. Just the same as it is here, some men are men at twenty, one, some at forty; others are never men. Some are mentally deficient, some are bodily afflicted and some are just out of their element and are called lazy and always have to be toted around.

All deaths are premature; all deaths are accidental, and when the little children are taught the truth about Life, death will no longer exist for the human race, when Life leaves the flesh body, for death will have a new meaning. We will say "He has taken up his new life" and we will wait anxiously for some word from him. Let it be hoped we may have learned how to receive the messenger of life before another generation is doomed by false teachings and the earth drenched with blood.

Physical death has no determining quality as to the status of Life. Death is merely a passing or a change. The kind of death has no more to do with the continued life than the date of death or the place where death took place. Death is not an act. Death deals only with the cessation of the activities of the instrument which Life is acting upon. The Life is not affected by death, and its future state of activity is not governed by the change which causes inaction of the physical body. Therefore, the condition of life after death can only be determined by the attitude toward Life of the individual himself after this change has taken place. We can not bring home to our readers in too strong terms that death, as we know it at its worst or at its best, only gives us continued life, bestowing upon us the blessings which come with a new hope. If we are progressive we will progress and if we are not progressive we will remain in exactly the same attitude toward life which we had before death. Some continue to progress and some reform after death while others remain at a standstill; many, when they find death has not ended all, retrograde. These last named are called by some unlearned people, *evil spirits*; by others who are a little more enlightened they are known as *earth bound spirits*, but by us, who know, they are looked upon as the unfortunate ones who, while in earth life, were not properly equipped when born into the flesh body. Time, eons of time, will not bring them out of their condition; in fact they can never be brought out of their condition as long as the conditions exist which are responsible for their depraved attitude toward Life. The place to remedy this

is the *earth life*. Make it possible in your earth life for children to be born into the proper environments, under proper conditions, and this condition of life could not exist. When there is nothing in the earth world of this nature for these depraved souls to feed upon, the desires which hold them in these conditions will die out and they will arise and seek knowledge and understanding. The Life itself, is not impaired by any condition into which Life may have thrust it. Unscientific treatment of this question of life after death has kept the people of earth in ignorance of their own true mission in life. The religious frenzy of the past has so seared the minds of men and women as to render them impotent, and each succeeding generation, little by little, is gaining light along the darkened way. It is to be hoped that the development of the psychic eye and the clear understanding of the psychic laws will give to each child of earth a new incentive and that men and women will reason together and break the law of the past which has forever bound humanity with the chains of fear, superstition and ignorance. My dear readers, study this question; analyze it; reason about it and realize that death is only the breaking up of one condition and, through it, creating another. The life after death depends wholly and entirely upon your attitude toward Life. Your attitude toward Life will be colored and governed by your knowledge and understanding or by your fears and superstitions concerning the question of life after death which you maintained while still in the flesh body. They are subject to change according to what disposition you make of your time when you have fully realized that you have passed through the dreaded change and comprehend that only a change has taken place. If good judgment rules, you will rise; if the contrary rules, you will go down; rising or going down simply means that you do right or you do wrong and, in the last analysis, you either condemn or you condone. You become a useful denison of the spirit world, helping and being helped; or you become an offensive one, making trouble both for yourself and all with whom you come in contact. Make up your mind *before you die* to be a good citizen and when you pass through this change you will be a benefit to yourself and to those whom you contact with.

Is the fate of a suicide in any way different from that of any other person who is killed or one who dies of what is known as natural causes? In reality in what consists a natural cause of death? Can there be a natural cause of death other than the natural cause of birth?

Holds Tests Knock Out Einstein Theory

Prof. See Attacks Basis of Doctrine of Relativity, Startling Scientists

San Francisco, Calif., March 3.—Capt. T. J. J. See's attack on what has been frequently believed by many to tend to prove the Einstein theory of relativity has startled astronomical and other scientific circles. Prof. See, who is the government astronomer at Mare Island and a noted mathematician, in an address recently before the California Academy of Science, challenged the calculations of Albert Einstein, the German scientist, on the progression of the perihelion of Mercury.

This apparent change of the orbit of the planet nearest the sun has puzzled astronomers for some time, because the facts were in conflict with the Newtonian law of gravitation. Einstein's theory accounted for this change, and See says the calculations were wrong, and advances a theory of ether (the existence of which Einstein denies) to explain Mercury's orbit.

Progression of Perihelion

See analyzed the results of a recent series of tests as follows:

"It turns out * * * that the theoretical progression of forty-three seconds per century calculated by Einstein and Eddington is entirely erroneous. The plus forty-three seconds per century heretofore used is only the first term of a series, the second term being minus twenty-nine seconds per century, leaving an outstanding difference of only plus thirteen seconds per century. This outstanding progression of Mercury's perihelion, of plus thirteen seconds per century is consistent with Weber's electro-dynamic law of planetary motion and with See's new kinetic theory of the ether—both of which yield a progression of plus 14.5 seconds per century, but not with the Einstein theory, which demands plus 43 seconds per century."

See also denied that solar observations had confirmed Einstein's theory of the curvature of space; or that rays of the stars in passing the sun were bent due to the attraction of the sun and to the fact that light, being a substance, had weight.

Upholds Ether Theory

See summed up his findings and quoted other authorities. He then explained his kinetic theory of ether, which, briefly, is that throughout space is the most tenuous of all the gases—ether. To the unit particles of this he assigns a diminutiveness inferior to electrons even and a velocity exceeding that of light.

See believes ether particles travel at the rates of 294,000 miles per second, while light travels at only 186,000 miles. He avers the etheron is 4,000 times smaller than a hydrogen molecule, which enables it to penetrate any other substance and still assist in holding the planets in their places.

**ASK YOUR NEWSDEALER FOR
PSYCHIC POWER**

Phrenology in New Guises Appeals for Popular Favor

Known as Skeletal Physiognomy to Business World, and Vocational Guidance in School, It Has Taken a Hundred New Names in Response to Clamor for "Popularized" Psychology

The phrenologists have folded their tents and departed. Even at the county fair or Coney Island one must search to find a bit of painted canvas forlornly drooping, a banner blown by no wind and upon it the familiar dome, mapped like mars and numbered like the key to a jigsaw puzzle.

And yet . . . You are at the ball given by Prince Pragmatic. Look; who is that in the first and blithest rank of dancers? It is Cinderella. Phrenology has changed her name and put on a new dress and has become the heroine of a romance of science and romance of business and of a new chapter in the human comedy, all in one.

There are few who would do her honor in her own name, but she has become a handmaiden of commerce. Phrenology with its offshoot, skeletal physiognomy, is expounded before clubs of business men; it is an element in conferences; it is the support of many an employment manager. There are executives who study cranial reports on the photographs of subordinates. Criminologists and educators mix it with the intelligence quotient. State Boards of Education issue credentials for its practice, under the name vocational guidance, in secondary schools.

This is by no means to say that all the practice in these various realms is today founded on phrenology. Nevertheless, only a few days ago Prof. A. J. Snow of the Psychology Department of Northwestern University was moved to protest in an address given before business men. There are more phrenologists than ever, only they don't call themselves so: this is the statement of men and women to whom the once-respected science is still real and true. They say it with a touch of bitterness toward the deniers who use their familiar knowledge of the head and face.

Phrenology, having given the lay public a chance to show superiority by laughing at something quasi-scientific, has taken a hundred new names and, emphasizing the technique of physiognomy, has come back into a world clamoring for popularized psychology. Know thyself and know the other fellow; this is a formula pursued today as hotly as if it were a prospect. Courses in psychology bristle from every newsstand; book stalls are piled deep, new lecture halls are built to hold the crowds that would learn all about psychology and character analysis and personality and success, and the word psychology itself has become a synonym for salesmanship. Therefore Cinderella comes tripping.

There has been plenty to absorb the perennial interest which once upon a time went into phrenology: Popularized psychoanalysis, gland theories, sages from Nancy, a thousand brand new sciences. Each of these has increased the emphasis of self-improvement, which was but a side issue with phrenology in Gall's era, but phrenology at last sprouted self-improving ideas like prolific vitamins and issued from a many-domed palace into a market place well prepared.

The will to change—perhaps it is easier recognized under some such name as the self-improvement complex—appears to be absorbing more energy now than ever before. This gave the opportunity. Phrenology is not fortune-telling but its theory is that the individual's special capacities and shortcomings—"what one can become, not what one will become"—can be detected by the contour of the head and, on the side of physiognomy, the features. Here was an index to character formation—and be it said that a skilled phrenologist can name general characteristics with considerable accuracy and not too much flattery. Has this man a turn for figures? That one the energy and breadth of view for executive work? Is this one cautious enough for the work entrusted to him? And what do the features say? Phrenology—in proper person or under an alias—says it can tell.

The Bump Would Not Down

The bump, however, is only an excrescence on phrenology. It did more than anything else to discredit the theory in the popular mind, but F. J. Gall, a reputable psychologist in his day and founder of phrenology, disavowed it, and so have some of his chief followers. The practitioners of serious phrenology said again and again that they judged not by bumps, but by the distance of brain regions from the medulla oblongata, on the theory that "the size of half an apple would be estimated by the distance of the surface in every direction from the core."

Nevertheless, the bumps would not down. They became protuberances, but even that did not make them respectable. The world insisted that Napoleon's militaristic bump must have been so lively it would crack his skull like a sprightly chick in an egg. There was Pat Murphy's bump of brotherly love, which he explained he got in a fight; this old wheeze crept into the orthodox reference books in the incident of the craniologist who mistook the bloodthirsty Caribs for amiable lovers of children because their artificial dolichocephaly bulged the squama occipitis, giving indication (to him) of philoprogenitiveness. Christopher North sarcastically suggested that a race of supermen be created by moulding the heads of infants, and one phrenologist who followed the bump doctrine took the idea seriously.

It is on the bump that the orthodox science of today

(Continued on page 22)

PRACTICAL METAPHYSICS

BY CLARENCE H. FOSTER

When the Lesson Is Seen

In Series E, discussion has been made concerning the psychological angles of this same truth. We have seen that when the buried roots of any maladjustment in life are brought above the plane of consciousness and there viewed clearly—and that when the relation between these psychological roots in the Unconscious, and the effect in the life is seen, the effect must and does dissolve.

Therefore, in our analytical studies in the psychology of the Unconscious, we seek to determine, first, the nature of the buried roots. Next, we must uncover the time, when these causal roots were implanted and release them.

From an entirely different angle, we find that the same general principle applies equally, when we consider life from a metaphysical angle. Regardless of whether any condition of "today" was, or was not earned in the past, there is, and must be, some qualities within the self "today," which make the external conditions possible. If humiliation comes, if physical pain comes, if joy and blessings come—there is a condition within the self, that makes these things possible. And, the conditions in the external life will continue, and repeat themselves endlessly, until one actually sees and squarely faces the lesson, which is being brought home to him.

In a case where humiliation comes, as a result of vanity or pride all the rebellion and determination in the world will not release one. Neither will the use of any psychological principles, for he cannot use them in the proper spirit, until his very attitude toward life is corrected.

Here, then, becomes apparent the need of studying both the psychological aspects of life, and the metaphysical, at the same time.

The one, who is suffering humiliation because of vanity, etc., will come to complete freedom only when the pride has been sufficiently shattered, or when he looks within himself, and says: "Here is the cause of my trouble—this egotism and conceit."

Then he will swiftly find the way to freedom, through the use of psychological principles, and otherwise.

The great outstanding thing, which practical metaphysics can teach is—Look for the lesson within. Do not look back into the past existences in helpless regret. Do not look without at a cold and pitiless world. Look within—for there and there alone lies salvation.

"What is it within myself, which makes this condition possible?"

"Am I being forced into growth and development?"

"Am I clinging too strongly to some idea?"

"Is it selfishness?"

"Is it my habit of blaming others?"

And here is one of the greatest truths, which practical metaphysics can ever teach you—When you have found, and seen, and recognized what it is within yourself, which causes pain and suffering—*then know*—that you are about to have freedom from that pain.

1. There will always be times of trial, with problems to meet and solve. New situations must be met. Strength, insight and new knowledge will be required as you proceed along the way.

2. If you are progressing steadily and rapidly in your unfoldment, no great time should be consumed in mastering the particular kind of situations, which may distress you now.

3. But, new and different ones will arise before you. Perhaps, today, your problems may be to provide for financial needs. If these are entirely solved, you then may meet others of an entirely dissimilar type.

4. You might then be confronted with various responsibilities dealing with the happiness or progress of other persons. And, in their complexities, these might be as difficult to work out as your financial problems are today.

5. The entire way of life will be one of either stagnation and retrogression, or unfoldment and progress. Undoubtedly, for all persons finding a spontaneous interest in this Series, the way will be forward—to growth.

6. As we discuss the elements of practical daily metaphysics, let us first establish firmly the few fundamental points, after which the further reflections will be the more profitable.

7. It has been suggested in this Series that greatest true fulfillment of life and greatest peace—well-being and happiness will come through willingness to work our way—to repay nature—to consistently and steadily put forth effort to either—

a. Serve humanity at large; or

b. Work and study to develop our own creative senses and faculties.

8. In this connection, recall that it is emphasized that our obligations in general are not to individual humans, but to nature. And, that we pay this through

effort for development, or by service of mankind, or any portion of humanity.

9. Having reflected upon these primary aims and having reconciled ourselves to this consistent effort for development, etc., then let us frankly and honestly face the thought that we shall always have to put forth this effort.

10. The great human tendency is to think, "If I could only solve this immediate situation, life would, indeed, be a glad some song." This is induced by the self-delusion that, with the present problems solved there would never be any more concerns in life, and we could rest forevermore upon the couch of indolence and inertia.

11. There is a joker in that line of logic. Let us not work with such motives. You will recall that, in school days, when you had thoroughly mastered elementary mathematics, decimals, etc., then they blessed you for your proficiency by permitting you to study algebra. So it is in life. However, one does not take it all so seriously, neither is it so painful, with progress.

12. Let us be content to meet the way—to grow—to solve the present needs—and then to meet the new ones. Let us not carry the delusion that to solve today's problem will mean eternal bliss in idle rest thereafter. As you reflect upon these points, do not become angry at this Series for stating these facts. It is rather helpless, and can only outline points for meditation.

The Inbreathing and Outbreathing

Never forget, that in all growth and unfoldment, the progress is in cycles of inbreathing and outbreathing. During certain periods you will observe that you are in a more receptive stage. Your interests lie in your work and studies, from which you are crystallizing new realizations. During this time you may give out but little.

This does not mean that you will not be giving out again. For, it is inevitable that the cycle will turn, and again you will find yourself in a more expressive period. It must be so, for it is in conformity with a natural principle, which exists throughout all creation.

To receive and pass on. Even in our studies of the most material phases of nature we see that all things receive and pass on continually. This may be in the shape of lines of force or influence, transmission of energies, or reception and expression of Creative Ideation.

Sometimes it is difficult to observe, with the physical senses, how this feminine or receptive side, and the masculine or expressive side, manifest—yet, the situation is the same. This is true, even though the emanations of expression may be so subtle and etheric that they are beyond our comprehension.

As unit humans, we exist in the reception and expression of Creative Ideation. On the receptive side

it may be difficult to definitely determine from whence the ideation comes to us. Indeed, its source may be from the higher self, from other higher units, from etheric planes, or from Subconscious consolidations. So perfectly interlaced are all these, that many teachers, who establish a creed based on guidance from one plane or another, may all be perfectly correct. They may even be entirely in accord with each other, although their teachings seem utterly dissimilar.

An illustration of the perfect accord between apparently diverse teachings is seen when one studies the symbology of the Unconscious from an analytic standpoint, then studies the symbology of religions and creeds, where the symbology is derived from and applied to the starry heavens. The same symbology is used in both places, and the reason for the similarity is quickly seen. Yet, the same symbol may be used in the black sense, in the Unconscious, and in the most spiritual sense, when found in the philosophical systems.

Certain of those who read these lines may have fixed ideas as to where their guidance comes from. There is no inclination to disturb those conceptions. They are undoubtedly correct. The perfect synchronism in affairs of life, which become more manifest through certain phases of these Series as we proceed, will indicate more clearly how teachings, apparently dissimilar, may be equally correct.

Therefore, retain your present conceptions as to where you receive your advancing ideas from, but recognize clearly the fact that you do receive them. Then be content with the realization that, at times, you will be in a receptive stage and that you will give out little.

However, realize also that you must give out at times. You can have in your own life only that which you give out. And, you can grow only as you give out. This applies everywhere. You *must* give expression to ideation before you can continue to endlessly receive ideation. This applies whether you are a speaker, or an artist.

1. Anyone who has been interested in reading these Series has long since come to the conclusion that "life" did not begin at birth, and that it does not end at the grave.

2. The principle of continuation of existence, on some plane, always becomes apparent to one who delves far enough into matters psychological or mystical.

3. Let us leave the arguments as to "where" the previous and future existence may have been, or may be, to others.

4. As far as Series F is concerned, it is perfectly immaterial where the exact locations are, in terms of space. Sufficient that this is but a day along the way.

5. In reflecting upon the points of Analytical Psychology outlined in Series E, remember that this presentation differs in many ways from that of orthodox psychoanalysis. No apologies are made.

6. Orthodox psychoanalysis conceives of life as complete from birth to grave. Orthodox psychoanalysis considers religion, mysticism and occultism as simple "wish-fulfillment." Further, since the symbology of religions and occult thought is similar to symbols used by the dark Unconscious, the psychoanalysts can see only sex symbology in conceptions of the Spirits.

7. Distinguish thoroughly the presentation in these Series from such conceptions of life. The psychoanalysts have performed a great service in dissecting the Unconscious. Yet, they have, through materialistic conceptions, failed to see the deeper features behind and beyond. The person who endeavors to read these Series from the standpoint of published psychoanalytic literature, will be unable to connect them entirely.

8. With the orthodox psychoanalyst, when a root has been found in early life, the problem is solved. Being so enthused with a new-found knowledge, they have failed to look beyond. Further, they have so over-valued the mechanisms uncovered, that they see in all religion and in all creeds only the same old sex symbology and wish-fulfillment.

9. The point which the orthodox psychoanalyst has not considered is that there must be a cause for every cause. The question they have not considered necessary to answer is, "Why were these conditions brought into that infant's life?" And, with this thought, we shall leave the orthodox analysts to their splendid work in the materialistic fields of science.

10. The person who reads these lines is an adult. Suppose that your present suffering is retribution for errors in past existence. Can you place your finger on the nature of that error? Learn the law today—learn the way to freedom and forget the ancient yesterdays.

11. There are two distinct teachings of "Karma" in the occult schools. The teaching which is most prevalent is, as usual, the elementary one. The elementary teaching most commonly accepted has undoubtedly been presented by those who perfectly well understood that it is elementary.

12. It has been presented in this form, doubtless, because it would more readily be grasped. The individual teachers who use this elementary form may believe that it is the deepest, yet their teachers higher up were aware of the difference.

The Worst That Could Happen

All persons, who have developed any sincere interest in Metaphysics, after study and reflection for a few

years, have one interest or aim in common. A state of poise and balance is most desired. Freedom from the torque and strain of the ups and downs. Freedom from concern over the passing events. Freedom from "the pairs of opposites."

It is readily observed that a very large proportion of those, whose interests are most readily attracted to these fields of thought are those who can least readily attain this state of being. For, they are the "Sensitives" who, in many cases, have the greatest emotional problems to overcome.

It is true that the placid occultist exists, and that he has but little difficulty in finding the place of quiet. That class would find little interest in the early parts of these Series. For, the aim of these Series is to serve those who need the most—the "Sensitives." These are the ones who have usually passed nearly the entire road of mankind within this one lifetime. They have experienced nearly every class of circumstances. They have suffered, struggled, found a dim light and by degrees have found a greater strength and quiet peace.

It is true, that many a Sensitive has followed a road which lead to destruction, by endeavoring to immediately follow the teachings outlined in those classics—"The Gita" and "Light On The Path." It is not indicated by this that those wonderful revelations and inspired writings are not for their place.

It is, nevertheless, a definite truth that the rigid endeavor to absolutely remain poised and feelingless, through determined effort, will break and snap the body of the unprepared hysteric, every time.

Take it more by degrees, learn the steps an inch at a time. Seek to gain understanding day by day, and the poised freedom will likewise come by degrees. The purpose of Series E is to steadily and automatically release the buried and Unconscious tensions, which make immediate freedom from the storms of emotion impossible. And Series E will do this for every reader.

One habit, which will aid greatly in dissolving concern over the passing events of life, is to prepare to "pay" the very worst, in any threatened situation. Regardless of the nature of the dire possibilities that confront you, turn in the silence and say to yourself, "Very well, I will give that up. I will pay that."

If it appears that you are about to lose home, friends, possessions, all that has seemed dear, let your first concern be to face clearly and fully the very worst that could happen. Then prepare yourself to accept that, if it comes. Look the situation over. See what the maximum cost could be to yourself. Then analyze that possible "worst" and drill into yourself the thought, "Well and good, if I cannot prevent it, let it come. I am prepared."

By and by, you will realize that when you have thus

reconciled yourself to the very worst that could happen—it very seldom comes to pass.

There is much in this custom leading to peace. Coupled with this reconciliation to the worst that could happen, one will find aid and comfort in the frequent repetition of that perfect mantram, "The Lord God of Israel is my Shepherd."

Elementary Psychology

Clarence Foster

Continued from June Issue

Self-Analysis

1. The formula previously given in this Series, if used in the manner indicated, will accomplish exactly the psychological results as the "confessional," or as may be accomplished by this particular phase of analysis, when conducted by an analyst, in person.

2. The principle involved is simple. Through the use of this formula and the written procedure, the old buried complexes and emotional energies surrounding them are again brought to the surface. This is truly a cathartic method, and this particular phase of analysis is sometimes called "catharsis."

3. Again, we must recall that the working out and dissolving of these surface complexes constitutes but the *elementary phases* of analysis, whether in self-analysis, or at the hands of a professional analyst. Yet, these same surface complexes over the experiences of life must be worked away, before consideration can be given to any deeper structures.

4. These surface complexes, when dissolved, will be found to make up a very large percentage of the general strain or tension, or hysterical condition, and an enormous relief is had, even if the work is never carried any further.

5. Bringing these old memory centers back through consciousness, and working them out with the formula, in the written expression, will act much in the same manner as bringing a gas bubble to the surface of a pond of water. Upon reaching the surface, it dissolves and dissipates.

6. The memories remain, to be sure, but the effect is released, and the memories lie quite inert, harmless, meaningless—yet, you have gained experience from them.

7. Have no doubt as to the propriety of using this formula. It would not be in your hands, if it were not proper for you to use it.

8. The actual formula, itself, may be studied with regard to the outlines previously given, of the Center of Ideation. The connection should become clear, and even if it does not, rest assured that it works. There is a far deeper meaning and potency in this formula than will be recognized by the readers, until many years have passed after first reading it.

9. The method of using the formula is very simple. The exact detail working of the formula is not essentially unchangeable, but the working principle of it must be unchanged. If you had two hours in any evening to work upon your self-analysis, you would select your writing material, and, at the head of the first sheet, write the Prefix:

10. IN GOD'S NAME.

All Centers of Ideation, associating in any way, as ideas, impressions, thoughts, desires, memories, or emotions, to or with——

11. You then write in your review, no definite order or system required, continuing through as many sheets or pages as you like. Close with the Affix. Re-read to yourself, aloud if possible. Destroy and forget it. The Affix follows:

12. Are now and hereby released, discharged, expressed into nothingness forever.

1. Analysis, either at the hands of a professional analyst, or in self-analysis, leads to three principal things:

- a. Brings to consciousness the various complexes and their roots.
- b. Releases the associated emotional energies.
- c. Brings understanding of cause as related to effect.

2. It brings to the surface of consciousness the principal emotions. Farther back of them it reveals the incidents in the life, when the injuries were sustained, or when the emotions began to accumulate.

3. It brings out and releases the emotional energies attached to these buried impressions, memories, shocks, etc. Thereafter such old impressions, memories and shocks are without strength or value, except as portions of lessons learned. They can do no further harm.

4. It reveals to conscious understanding the relation between the previously buried causes and their manifest effects. This brings us back to another fundamental, which should be memorized. We repeat it.

5. No injurious effect, or maladjustment can possibly exist, unless the true root is buried beneath the plane of consciousness. When the causal root of the difficulty is brought to the surface and is viewed, and its connection with the effect understood—then that effect must disappear. This, of course, does not apply to a broken arm, but to disease or inharmonious circumstances in life.

6. It is a definite principle, that if any patient continues to explain "What the cause of his trouble is," that he is on the wrong track. For, if he knew the cause and understood it clearly, the trouble would be non-existent.

7. Too much emphasis cannot be placed upon the necessity of learning that one point well.

8. Many inquire if this same procedure would destroy their effectiveness in work, if the driving complexes and incentives were revealed and released.

9. As far as the high pressure neurotic genius is concerned, it is undoubtedly true that analytic procedure would release the driving force. He would see what mechanism had been employed by the Unconscious, and the true motives for his intensely emotional desire to accomplish great things along certain lines.

10. But, he would be a far more efficient workman, with the same old interest. He would be in a much safer situation, and over a period of time would accomplish much more.

11. Release and freedom from analytic study is a matter of gradual progress. A simple understanding of the nature of an emotion back of any condition, is of great benefit. To fully release the condition, one must go back to the actual causal incidents, phantasies, or wishes of the earlier life, and uncover the true details. Each step along the way represents some immediate benefit. Ultimately all will come to light.

12. Differentiate distinctly between this method of written self-analysis, and introspection. In introspection, you go about over the same material again and again. In the written analysis, a thought written out, is not gone over again. You do not have the impulse to meditate upon it further. Written self-analysis is the very antithesis of introspection, yet offers all benefits that introspection might. The very reading of this Series will release much—will reveal much—will dissolve much—and those who follow the written plan, will find even more.

1. In the self-analysis, one will eventually find his way through all the various classes of complexes. One after another will appear. There is no need of exertion or effort.

2. In the early stages of this study, one might be said to be chiefly interested in:

- a. Impressions which proved to be of a negative nature.
- b. Periods when emotions were felt and not discharged.
- c. Incidents in the life, causing the shocks, scars, or deep impressions, and leading up to the emotions.

3. Under impressions of a negative nature one would consider those ideas received earlier in life, which gave one a wrong or unbalanced viewpoint of life, from any angle. Remember, that the education and the conscious reasoning of later life will not remove these early impressions, if they were strongly implanted.

4. Thus, in earlier life, an impression may have been received, to the effect that one was inferior be-

cause of his large ears; or that catfish were poisonous. If these early impressions were implanted with intensity, the later knowledge to the contrary will *not* remove the deep-seated conviction.

5. In such a case nothing can remove this impression except going back in memory to the exact time, when it was received and working out the original experience.

6. As for the periods when emotions were accumulated, yet not discharged, it is not enough to simply recall that such and such emotions were felt.

7. The exact scene must be lived over again in consciousness—at least a sketched outline of it. This is where the written self-analysis becomes so effective.

8. Living over these scenes again, feeling again in consciousness the emotions felt in those yesterdays, and writing out a sketch of the experience, releases the attached emotions in exactly the same manner as the "confessional"—if the "formula" is used.

9. One may say that he wishes to forget those old things of the days gone by. It would be indeed beautiful if one had forgotten them. However, as long as the emotions remain associated with the memory pictures, they are *not* forgotten.

10. They are simply clamped down, and they influence each day of your life. The very fact that one hesitates to bring up the old memory pictures, is a positive indication that they *should* be brought up, and their value dissipated.

11. The necessity of bringing out the actual scenes and events when the impressions, or shocks were implanted, is not only for hysterics. It is for all; for all persons have the same conditions within—the only difference being in degree of intensity.

12. One might know, for instance, that a certain kind of fear hampers him in his daily life. Yet this knowledge alone is not enough to entirely free him. He must find the actual incident or time when the event occurred, which started this fear; or made it possible.

1. The self-analysis should be begun at once. No definite amount of time must be given to it. Simply begin, and the way will open by degrees, as you go along.

2. There are the two possible ways. One may derive great benefit from the simple reading of this Series, and reflecting upon the various points, which it brings out. But, better yet, is the method of written self-analysis, using the formula.

3. The written method requires more time, yet the results are correspondingly greater. In the event that you do not wish to take up the written method at this time, simply continue to read this Series through the next forty numbers.

4. The very reading of this Series will dissolve

much. Recall in this connection that the true meaning and significance of any phase of analytical psychology seldom is apparent at first reading.

5. Weeks or months may pass—then the definite personal application will appear, and the understanding of how one condition or another has affected your life.

6. Remember also, that understanding of these mechanisms brings freedom from them. It is a definite truth that when you can understand and consciously see how a certain condition has been brought about within yourself, then you are about to be freed from that trouble.

7. In any form of analysis, the elements of shame, regret, remorse and self-depreciation over the events of the yesterdays can and should be approached first.

8. One naturally responds to this, at first, with the thought that he feels no regrets nor shames for the things gone by. He will philosophize and say that they are past and cannot be remedied, and are therefore of no consequence.

9. Thus will the Unconscious delude you when you first think of this class of emotions. This is a resistance within yourself, induced by a desire of the Unconscious to remain exactly as it is. For the fact is, that the old emotions are there just exactly as they were years ago. The great outstanding thing to realize here is—that at times along the way of life you felt shame, regret or remorse over actions or incidents, and these emotions were not given outlet then—those same complexes are active today in holding you back and down.

10. It does not matter how much your viewpoint of life may have changed since the time you felt the shame. The emotions were accumulated, commanded to express *shame*, and then clamped down into the depths of the Unconscious. There they still lie, struggling to do exactly what they were created to do, to express shame.

11. The procedure is to make a resume of the life, either by the written method or through introspection of a kind, and bring into the clear light of conscious awareness the memory pictures, crystallizing clearly an outline of the exact experiences, and then observing what effect these emotions have had in your later life.

12. Then if your work is written, re-read it to yourself and destroy it. If your work has been in meditation, after your period in this reflection, dismiss the subject. There is nothing to be done. The healing is automatic.

Association of Ideas

In using the formula, and the written method of self-analysis, one need not hesitate, for fear that he might not reach the important material. It is impossible to avoid touching upon the important complexes.

Through the association of ideas, every idea, complex or memory center is linked in the Unconscious, with others. Sometimes this association is through similarity of ideas, through similarity of emotions, through similarity of picture impressions, meaning impressions, etc.

The manner in which ideas are associated and linked together may be very easily studied by any person. Begin with any thought, word or idea that you like—for instance, the word "pencil." Immediately there will flash into consciousness, some other thought, or idea, and following upon it will come others, until a whole train of ideas has passed before you. This illustrates the association. The various thoughts have apparently been divergent, and not in any way associated with each other, yet, though the connection is not immediately apparent, there is a connection in the Unconscious.

All ideas, thoughts and memory centers, etc., are perfectly filed and cross-indexed in the Unconscious. If one were to begin with the purpose of recalling to consciousness, all impressions of the lifetime associating in any way with the word "pencil," it would only be necessary to repeatedly begin by thinking of the word, and recording the thoughts that follow.

Those complexes, which are of the greatest intensity beneath the surface of consciousness, are those which are seeking to express the energies which they represent. It is true, that for the most part they do not seek to express the thought directly, but disguisedly. Therefore, one must continue in the work of free association for some time with the more intense complexes before they will appear above the plane of consciousness in their natural form.

Yet, any analyst knows that he needs only to let a patient tell the story of his life, in the most casual and commonplace way, and the analyst will see the indicators which will unerringly point the way to the various kinds of complexes which have been of the greatest importance in the patient's life.

The free association will lead down to the sore spots of importance, regardless of where the free association may be started. It may easily be, that at first, one will not recognize these complexes, nor sense their importance, but they are certain to appear, and when it is noted that they appear repeatedly, significance will be attached to them, and they may be brought up and out.

Thus, if one were seeking to uncover all the incidents in the life, which had contributed to the feelings of inferiority, he would need only to begin his association with the word "inferiority," and in time they would all appear—IF—he worked them out, through the written procedure as they appeared. If he did not so work them out, he would simply go around in a

circle, over the same ones repeatedly. This is well to note. For, while it is true that the very reading of this series will reveal and uncover many mechanisms and solve many stresses, still the written self-analysis will be more helpful, though not utterly essential.

Distortion and Displacement

Sit real still and think a thought. Now reflect upon that which you thought. How did you go about it to create that thought? You did not. You sat there a second and the thought idea suddenly "appeared" before you. That is, it appeared before your conscious self.

We will say that a very large portion of time you are thinking of what your Unconscious wants you to think. Much of the passing thought is simply idle phantasy, to gratify the desire, in the Unconscious, for pleasure-feeling, for grandeur-feeling, etc.

Every manner of symbol is used by the Unconscious in the expression of thought life. This requires a study of the elements of distortion and displacement, from different angles, as we proceed.

The actual root of a strong mental process may be of a certain nature, in the depths of the Unconscious. Yet, in the conscious awareness this may find outlet in exactly the opposite manner. Thus we might imagine a person who, in the depth of the Unconscious, was suffering from a completely *repressed* intense desire to eat mushrooms. Yet, he has repressed this desire for various reasons, because of counter impressions that it was a most sinful thing.

One of the three possible outlets for this intense repressed desire would be—that he would *consciously* be intensely antagonistic to the thought of anyone eating mushrooms. He would form societies for the prevention of mushroom eating, and he would consciously believe that he was doing the most important thing in the world—yet he is only fighting, in the world, the thing which he struggles against the most.

Yet another man might have, in the Unconscious, an *actual* revulsion for mushroom eating, being convinced that they were harmful—and this one might likewise form similar societies, yet, not be deluding himself, as the other one pictured above.

Or, another might have an intense hatred against the father image or memory of the father. He would not consciously acknowledge this, so he releases it by violent attacks against the ruling national government, etc.

Thus, we shall see the importance of studying the various forms of distortion, displacement and symbolic expression adopted by the Unconscious. Rather simple, when charted out.

Resistance

In the early stages of any form of analysis, the element of resistance makes its strongest stand. This

resistance appears to be, in professional work, toward the analyst. However, it is more truly a resistance on the part of the Unconscious toward the conscious self of the sufferer.

As previously outlined in this series, any complexes which have been thoroughly and entirely repressed, thereafter will struggle to protect themselves and remain unseen beneath the plane of consciousness. They have no conception of what may appear best for the individual as a whole, in fact they are not concerned with this. They exist to express certain types and kinds of emotions, and that is the only purpose they have.

There appears to be that strange cunning, which anticipates that some certain type of work may weaken their strength and position. Because of this, there seems to be a clever conspiracy, in the Unconscious, to defeat the ends of the analysis.

In professional work, if the analyst can handle this resistance, and gradually dissolve and break it down, his work will be successful, otherwise he will fail. The resistance manifests through certain rather easily recognized methods. Let us review some of the principal ways in which this resistance endeavors to head off the work.

First would appear all manner of doubts. These are projected above the plane of surface consciousness. The individual finds himself confronted with many conscious doubts, questions and even what appear to be fears. These solemnly advise him that this work will not help him. They assure him that he cannot see nor reason out the method. They bring skepticism to bear upon every phase of the proposed work.

If the doubts do not prove successful in heading one off and preventing the analysis, then all manner of reasons will appear in consciousness, which might delay the work. One will find himself reflecting upon the extremely limited time at his disposal. He would like to take up the analysis, and will after a while, but just now he has not the time.

Or, the resistance may offer, through projections into conscious thought, many "good" reasons why the sufferer should become angry at the analyst, or at the method. For, if this can be accomplished, the resistance has surely succeeded in heading off the work.

Sometimes the resistance offers substitutive means. It will project into consciousness many other ideas, showing various other means of action, assuring one that analysis is quite unnecessary. Often it is unnecessary, but more often these reasons are simply another manifestation of the resistance.

In various other ways the resistance will find excuses to cause conscious antagonism toward the work or to delay it. The sufferer is quite unaware that he is being made the subject of simple self-delusion which is quite apparent to an analyst.

In professional work, one handles this resistance in

the same manner as employed in these numbers, by simply and gently, in a friendly fashion, stripping its coverings bare. Thus its action is brought into the bright light, and no delusions from the Unconscious can survive this "publicity."

Censorship

Various Psychoanalysts have selected a very appropriate name for one phase of self. The censor, or endopsychic censor, is often mentioned.

This can most readily be understood by imagining a phase of mind which stands on guard, as it were, on the border line between the realms of conscious awareness and the Unconscious. This censor permits nothing to come above the surface, which would in any manner be offensive to conscious recognition.

In the murky depths are many impulses, emotions and conditions, which the average person would quite refuse to consciously acknowledge. Perhaps they may include impulses not entirely in accord with one's ideals, or they may include emotions of a malicious nature, or memories of a painful nature, which one does not wish to face and think about, consciously.

Nevertheless, the fact that one will not face these emotions, impulses, etc., in conscious thought does not remove them from his being. They are simply relegated to the Unconscious and there "imprisoned."

The censor is on the job to see that they do not appear above the plane of consciousness. However, in military wartime life, we could imagine a circumstance where certain messages were forbidden, and yet, if those messages were well disguised in code or symbolism, they would be permitted to pass the military censor. It is even so in our mental life. The Unconscious uses symbolism, both in thought and action, for the expression of the countless types of complexes struggling for expression.

Each emotional group, or assemblage of complexes of like kind, in the Unconscious, is endeavoring to find expression for its energies. It has power determined by the intensity of the energies associated with the complexes. It seeks to give expression to the type of ideas which it represents. It may give these ideas free and undisguised expression if possible; or, it will not hesitate to use any subterfuge to pass the censorship.

The various groups of emotional complexes, in the Unconscious, might be likened to a group of small boys, struggling among themselves as to which would get to run a machine—each finding his turn, with the exception of the weaker ones, who have no opportunity.

These complexes will use every possible excuse—to cleverly seize upon any passing event of the daily life, as a means of inducing conscious thought life along the same general emotional lines, as the ideas which

the complexes represent. For, it will be seen, that this is fulfilling a law of their nature. If they can induce further conscious thought along the same general lines, they will be serving to recreate or reproduce the same kind of ideas.

Phrenology in New Guises Appeals for Popular Favor

(Continued from page 14)

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The psychologist and the medical man say localization is unlikely and that if the various mental qualities have definite locations they are not known; that they are all tied up with the working of the nerves, and that anyhow the skull does not exactly reflect the brain's shape, as it varies in thickness and has three membranes between. Also they point out that a mental quality is relative; how, they ask, can a bump of honesty give the clew to a man who will count \$1,000 bills all day long with never a misstep, but who will drop a counterfeit nickel in the subway turnstile?

When phrenology was new, the objections were somewhat different. At that period there was no psychology; it was just physiology, and when Gall first wrote of his theory in 1798 there were plenty of men who held that the heart or the stomach was the seat of the soul. Gall built on observation and old empirical philosophies. There are some who hold he was no scientific observer. There are others who without necessarily subscribing to phrenology, regard him as a great scientist. Only a few years ago a writer in the staid Westminster Review said Gall "did more to advance existing knowledge of the brain and central nervous system than all the other anatomists of his generation" and declared that Gall's "work meant as much for the central nervous system as did Newton's for the solar system."

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Gall was the center of a professional storm, the like of which rages over every new theory that looks significant. A century ago great battles were waged in the Royal Society and pamphlets were written by the bushel on phrenology under its various old names: craniology, cranioscopy, physiognomy and zoonomy. The fight never died out, but little by little phre-

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YOUR IMPELLING PSYCHIC POWER

By DR. DELMER EUGENE CROFT

Just as you sense light, warmth, music and beauty, so the spirit world around you pulsates with revelant psychic inspiration.

Take a step ahead. Your psychic power may come in that next step. With that step you may touch the secret spring and open its great, exhaustless source. You cannot miss it, you cannot escape it. You feel an impulse of purpose, that's it. You are moved with a surge of your will, that's it. That impelling psychic power is always back of a good will. Your good will is the basis of your character. The force of character is psychic power acting thru the will. It is just like getting water from a discovered source. Some pull it up out of a well with rope and bucket. Others place a pump at the source and pump it up. Others go deeper and the water gushes up of its own fullness. If you go deep enough your psychic power supply will bubble up freely of its own fullness. Try it and see. It is universal, you know. The Universal Will and your will are one. This is a vital idea. At its center you will find happiness. When the Universal Will and your will are one, there is harmony. When you attain that harmony you will attain psychic power without measure. The power will give you happiness without measure. It's wonderful! It's beautiful! Its unity is melodic. Thru psychic power you come into a plane of happiness that is limitless. Nothing in this world can ever destroy it. You drink at the fountain of perfect peace and you never thirst again. This isn't theory. Nor is it visionary. It is one of those real things in the world which when you have once found it, you can never lose it. It's elemental. It's an eternal verity. It's here. It's right where you are today. You can possess it right in the midst of the maddening din of this old materialistic world in which you live. It will flow right up for you in sparkling streams of purest joy. It impels unity, harmony, happiness and glad joy. A mother in San Francisco has a locket worn by her little daughter who at the age of eleven entered the Infinite Psychic World. When the mother feels distressed by sudden shock of ill news, or troubled by sudden disappointment or disaster, or touched by deep grief and the sense of loss, she takes up that locket and in a few moments the anxiety and anguish all pass away and she is enfolded in perfect peace, assurance, courage and cheerful confidence. You say the locket is charmed; not at all, the locket is just the tiny lever that opens the limitless source of psychic power. A sister in Newark, N. J., has a watch charm given her by her brother who gave his life in supreme sacrifice overseas. The night her brother was killed she was strangely awakened from a sound sleep. She

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your occupation, your profession, your business should bring you daily inspiration and joyous experiences and unfolding power. Here is where psychic power comes in, it brings you into touch with the unseen. It takes off the jar, the unrest, the friction and you rise to success that easy relations to the world. Psychic power is the smooth oil of non-resistance, you do not have to fuss as to whether your business is going to run smoothly or not, it ever does run smoothly, like the stars in their courses, sustained, illumined and impelled by that silent, majestic, invisible power. When you are guided thus by the forces of your subliminal mind in your profession or business, you are above worry, care, anxiety, strain and depression. You become successful because you and your business become radiant psychic power. It reduces all mistakes to a minimum. It eliminates friction and blunders. It moves you ahead into ever greater efforts, larger plans and more profound success. You get signs, suggestions, intimations and promptings from limitless sources of power far above your conscious mind. It makes your dulled faculty supreme. You are anxious for nothing, because you have all. Your timidity becomes courage. Your doubt becomes faith. Your convictions become certainties. You become confident in your mastery, and feel the sense that you and the universe are one. Business success is keeping in touch with invisible psychic laws. You have heard of "The Divining Rod," made of a forked hazel twig. Well, it is psychic power. A farmer just outside of Brockton, Mass., visited his neighbor who was digging a well. He had gone down 38 feet but no water. The farmer took the hazel twig and eight yards from the useless well, it bent downward. He told his neighbor he would find water at less than twenty feet depth. It was tested and water in abundance was found at 14 feet and 5 inches. He went to Pennsylvania and with a willow cane located two oil wells. He went to Montana and with a double magnet located a copper mine for a corporation. At that time one of the principal mine owners lay dangerously ill of pneumonia. He poured together two parts of olive oil and snake's oil and lubricating his hands thereto he rubbed the sick man's chest for half an hour, and the next morning the fever was gone, the lungs cleared and the mine owner quickly recovered. Then the man, so useful, once so humble, so endowed with that invisible power became foolishly exalted in his own mind, and his gift was taken away. The only way you can keep the power is by using it. A merchant in Illinois puts on an old velvet smoking-jacket worn by his saluted father and sits facing a window that opens towards the East, for three quarters of an hour each morning before going to business. The psychic suggestions he

has received at these sittings have enabled him to double his business twice in six years. A manufacturer in New Jersey rises an hour earlier each morning than the rest of his family, and reads for fifteen minutes in a book of the Psalms which his mother now in the spirit world was greatly fond of doing. Then holding the book he sits the balance of the hour in silent meditation. The psychic inspiration that has been given him has enabled him to produce five important and very valuable patent improvements in his business adding thousands to his income yearly. A broker in New York who was considered a dull boy at school and as a young fellow called a ne'er-do-well, has a photo of a former sweetheart who was a talented young woman and who passed into the spirit world two months before they were to be married. Desperate from grief, he decided to go West and enter into a wild life of abandon. While packing his trunk he picked up this photo and a thrill of power went over him. Forces of his mind were aroused that seemed dormant and his whole moral nature was transformed. Whenever in doubt as to any business deal or investment he holds in his hands, the photo, with his eyes closed until he reaches a decision. He has made and given away three fortunes. A salesman in Duluth, Minn., was a failure in college, he started into three lines of business and failed. One day in a box of keep-sakes he found an old diary which had been kept by his sister who was a brilliant young woman and a trained nurse by profession. At the age of 24 she gave her life in ministry during a malignant epidemic. He opened the book and began to read and as he read he was conscious of a great change coming over him. He was so deeply affected, he placed the book in his pocket and went out upon the street to walk. While out he saw a notice of a special salesman wanted. He went in and applied. It was a position that four men had tried and failed to make good. From the first day he was a success. He later was promoted to sales-manager, and received a salary of \$22,000 a year. Will this psychic law of power operate without media, or some vehicle? Yes, it is not confined, nor restrained.

Your Psychic Power and Abilities: Your gifts, your talents, your endowments, you long to know them, you desire to measure them against the world. You feel the surge. You hear the call. Your mind and spirit will not rest until you gain some plane of their expression. It is that impelling something. You know it. You feel it. You believe it. As your environment is now, you are up against a granite wall. Your conditions imprison you. Duty fetters you. You have beaten against the iron bars in vain. You have called out of the agony of your spirit. Still you struggle, with no results. You wonder why you feel

(Continued on page 43)

THE ARAB'S TENT

CONTRIBUTED BY AN INSPIRED WRITER

(Continued from last month)

They sought out a favorable spot on the desert not far from the village, clothed themselves in their renewed physical presentment and, after putting the last touches to their dress of flesh, wended their way without haste toward the scene of their former meetings.

They were soon espied by the villagers who all came out to meet them. No one seemed to recognize them. So they inquired for the sheik by name. They were asked in return if they had known him personally. When they said yes, the people stared in wonderment. The sheik then came forward and told them that his predecessor had died many years before when he himself was a young man and that he was the second to hold the office since then.

They inquired of him concerning our heroine herself. He said he remembered hearing about her when he was a mere boy, but that, after her death, all the rest of the family dropped off rapidly one by one, leaving hardly any living children except one, and he was a decrepit old man with one foot in the grave and not expected to live but a few weeks more.

They asked to be taken to him, which was gladly acceded to. So, followed by the whole population, they were led to a dilapidated old tent with hardly any furnishings, inside of which they found a white-haired old man, bent and feeble. At first he did not seem to notice them. His mother spoke to him in her old voice and, laying her hand upon his head as she was wont to do in his childhood days, a gleam of recognition shot through his dull eyes. He raised his head, gazed in wild-eyed astonishment, held open his arms and his mouth, then recoiled again, saying: No, no, it can not be; I, myself, wound her in her shroud and laid the body to rest beneath the desert sands.

Then, calling him by his pet baby name, she stroked his hand and, looking straight into his eyes, asked him if he was glad to see his old mother again. But it can not be; it can not be! he cried. However, when she had inquired about all his brothers and sisters, as to their lives and the manner and place of their death, the old man became convinced it must be she, by some miracle brought back to him. She then told him she had heard the call he had been lately sending out for guidance in the near and coming change for him.

"Son, although dead to you these many years, I have been very much alive and progressing rapidly

beyond the ken of mortal mind. I come again, as in duty bound to soothe your exit from that same world of flesh I sponsored your entrance into. I have been at great trouble to come to you in such a form as to overcome your want of experience and knowledge and bring you the certain assurance of the life-phase upon which you are about to enter. Thus prepared, the way will open up easily for you. When you find your body left behind and those around you deaf, dumb and blind to your entreaties, you will look further for those who can see, hear and understand you and you will gladly let them lead you to a resting place where you may recover your equilibrium, disarranged by the want of responsiveness of your physical body for so many years."

Thus she talked to him for many hours, recounting her own experience when she died and describing her life and development since that happy event.

He lay like a child in her arms, telling her to take him with her, for he could not bear to be left alone again. No, son, she said, this can not be. I would thus be shouldering your burden and depriving you of a much needed experience through whose help you will be strengthened for your further journey.

At last, tired out with the mental activity of the long interview, he fell asleep. She went out to give some needed directions to the sheik of the village as to how to handle the body when death should take place, turned toward the spot where the little old man awaited her, mounted the camel again with him and disappeared from sight. Arrived again at the spot where they had clothed themselves in physical garb they dismounted and let the camel loose. Released from the domination of their will, its body rapidly dissolved again after an experience which falls to the lot of but few of man's brother animals.

They both felt they would like to enjoy each other's company a few days in the flesh, but the degree of materialization of their bodies, in many respects incomplete, would not permit of a longer stay. The reason for their reluctance at parting was that they knew full well it was, this time, to be forever. After a tearful parting in true harmony of soul, by the use of their will power, they rapidly divested themselves of the materiality which had temporarily held them again and carried through in reverse order the transformations they had previously had to overcome. They found it much easier to drop used garments than to adjust new ones to an unused body, which had been their previous task. He communed with her for a

while when they had both returned to their starting point and, after an experience of ineffable bliss, his stately influence disappeared from her surroundings to take up its further journey in the line of duty and of still greater knowledge.

When two kindred souls have met and recognized each other, then, as they are forced to part again through the evolution of soul progress, the thread of the tragic phase in this Great Dream of Life appears in its individual expression and, often, for one brief moment unmans the aspiring Life unit.

Our heroine needed all her great conscious will power to prevent temporarily losing her equipoise. The call of her aged son brought her back to the realities of Life again as, feeling the change coming on, he summoned her to his bedside that he might gaze upon her face once more before he died. She stood at his bedside but he did not see her. He called and called, but, apparently to his physical senses, he received no answer. The mother was moved to impress the village seeress with her presence that she might tell him, but decided it was better to let him fight his way alone.

The whole village was absent at an immense tribal gathering when the old man, alone and fearsome, felt the bond between himself and the wornout garment weakening to such an extent that he lost consciousness of his physical surroundings once or twice until, unconscious that the change was actually happening, he opened his eyes, sat up on the couch and, feeling somewhat stronger was going outside the tent when, on looking back, he saw his body lying still where he had left it. He felt himself to see if he was really alive. Then, turning around to see if he could reenter the body he had just left, he perceived his mother. "You here!" he said. "I called you, but you did not come." "Do not accuse me in your ignorance, my boy. I have been here all the time since your first call." "But, the last time you came you were in very flesh and blood, you were still alive. Are you dead now?" "No more than you are, my son," she replied. "Is this then what they dread as death?" "Yes, dear, it is only Life renewed and intensified as you will soon discover." "Then my long, dreary days are over? What a blessing!" he cried. Some of the villagers, coming back, disturbed them on entering. They stood to one side while a couple of young people came to tend the old man. They found the body already growing cold, and the eyes were set. Calling the others, they quickly carried through the funeral rites and buried the body under the sands of the desert.

The son, not feeling very strong, they went to a secluded spot and rested while the mother imparted much information to him concerning the conditions ahead of him. Now that he was relieved of the weight

of his physical body he became conscious, as he regained his equilibrium, that he had been enjoying quite an intense activity while it was at rest, all the scenes and incidents of which now became present to his mind. As it was impossible for him to take part in the more advanced Life his mother enjoyed, she elected to remain with him as guide and companion for a while until he had cemented stable threads of friendship and of love among those who were now his closest kin according to the universal law of like seeking like.

He had, apparently, not journeyed very far from his physical haunt in carrying out the duties which had been required of him. He took his mother to an old man who greeted him in a most friendly manner. It appears that this man was one of the council of twelve who were the leading body at the head of a great organization for mutual protection and advancement, a brotherhood belonging to a chain of similar organizations leading on to the most advanced outposts the stream of energy we call Humanity has reached. He told them there was to be a series of important meetings of the whole Brotherhood to consider more adequate means for preparing, guarding and protecting those almost ready to leave the physical environment. This was made imperative because of the relative lack of understanding among the increasing millions of onward pressing mortals of what they were to expect after the flesh-death.

There were the queerest kind of notions, built up through the centuries into dogmas swaying the multitudes with most despotic grip and holding them in such a stagnating bondage that their only idea, when they found the transformation of death accomplished, was to re-create the same conditions over again, making it easy for unscrupulous impostors to bind them to their chariot wheels and cause them to bow down in humble submission before the throne they were told was that of God, and sing praises unto him in holy fervor together with the impersonated angel choir, who thus enjoyed with their leader the sense of fulfilled power and spurious, retrogressive leadership.

The son, who had been helping out in this Big Work, was enrolled as a candidate for membership and his mother as a temporary and very acceptable helper. By the time the first of the announced brotherhood meetings was to take place, our hero had become much interested in his work of helping both mortals and those passed on beyond to truly adjust themselves to their changing surroundings. He was surprised at the amount of experience and knowledge thus gained to be crystallized later into greater breadth of view.

At the appointed time the members of the organizations assembled at their meeting place which was sit-

uated on the edge of a high plateau in a semi-circular, arena-like depression facing the plain far below and encircled with tall cypress trees, through whose boughs the sighing wind marked a sad cadence to the seemingly never ending struggle of the human spirit! The sky was deep blue overhead; the sun shone brightly and, in the far distance beyond the lowlands, the sheen of the ocean could be distinguished blending into the sky at the horizon.

In the center of the level floor of the amphitheater was a mound encircled by seven wide steps. In the center was a huge cubic block of black stone, the top of which was rounded to a gentle curve. Poised on the center of this curved surface was another large block of stone of lightest gray, its lower surface rounded likewise, its four vertical corners slightly flaring, well rounded, and with a hemispherical depression taking up the whole of its upper side. Four channels formed overflow outlets, so to speak, from the bowl to the four sides of the stone block which was finely chiseled over with beautiful designs in bas-relief representing the various stages of human progress. Encircling the mound, a few steps away, were three rows of seats rising one behind the other. These were in the form of cubes of marble set about two and a half feet apart, the inner one being white, the second one black and the third one a bright yellow.

(To be continued)

Numerology

Written for "Psychic Power" by Lida W. Amerige, Numerologist
Your Name

The name we bear is not accidental, but is the sum total of the result of vibrations contacted and lessons learned in former lives. Everything is named according to its rate of vibration. We are tuned to the name we carry and it fits us like a glove. Often a discussion arises about naming a child. Someone wishes to give it a name that is not fitted to it. Ofttimes the minister at the christening gives the right name, ignoring the one given by the parents. Whoever gets the message subconsciously from the incoming soul gives the correct name to the child. If it has not been given, the soul itself in later life renames himself.

We are triune beings—spirit, mind and body. Spirit has always been and has had different houses or personalities to develop in. We are each evolving something. A great artist or musician is not made in one life time, but in evolutions of time. A soul desiring to learn any particular thing selects the parents who will give it the proper advantages. If, however, it has led a destructive life in its former existence, it cannot choose its own parents and the Masters of the Spheres do it for them. They select parents who will give them the lessons they need to make them constructive

beings. Hence you often hear of the "black sheep" of the family who has been placed there for reformation through right associations.

When names are sounded, they impart to our minds certain characteristics according to the menteness of our psychometric sense. We get a different impression conveyed to us in the names of people. Is it not therefore possible that a difference of fortune and destiny go along with them? They certainly do. Things are for each of us what we make in the naming. If you do not like the name you bear nor its effect upon your life, you can change it as you grow in consciousness by dropping a given name or the initial of a name or adding one. By so doing you place yourself in a different vibration and thus attract to yourself different experiences.

If we knew our own particular vibrations which are ascertained through an analysis of the birthname and birthdate, we would understand why we are attracted to some people and repelled by others. They may be perfectly good people who get along well with others, but antagonize us and produce discord when in their presence. Those having the same vibrations understand each other and get along harmoniously, while those in opposite vibrations antagonize. We each have our own keynote and play a certain tune in life. All the notes on a piano or other musical instrument are good, but if they are not in harmony when struck together, make discord. We should learn to play the harmonies in life, not the discords, then we will be happy.

We are all sending out certain rates of vibration, whether conscious of it or not, and one coming in contact with us who is highly developed can sense from it whether we are kind and gentle or if untruthful and hypocritical; whether we are living constructive or destructive lives. It is logical and comforting to know that we can make and unmake our lives and are not mere puppets of fate. We can be what we *would* to be by using our vibrations constructively; can be peaceful, joyful, happy, doing something worth while, giving loving service to others.

Where Silence Would Be Golden

There was nobody who could play the violin like Binks, and he was delighted when asked to play at the local concert.

"The instrument I shall use at your concert," he explained to the host, "is over 200 years old."

"Oh, that's all right, old chap. Don't worry about that," replied the host. "I shan't tell, and no one will ever know the difference."—*Ideas.*

Affirmation

All evil thoughts must perish when released, then no one can be harmed.—*Ella E. Dunsdon.*

HOW I MET ABDULLAH, THE CHOICEST SPIRIT OF THE AGE

By Louis Liseimer

On page 40 of the July number of "Psychic Power" its editor has occasion to speak of my good old friend in spirit, Abdullah, the designer of the Pyramids of Egypt. I am sure it will be of great interest to Psychic Power's Center if I venture to give here a short history of Abdullah's first appearance on earth since his departure from it many centuries ago.



The spirit picture of Abdullah was taken at Onset, Mass., in 1888. Two slates were tied together and placed on the floor after which writing was distinctly heard.

The faint lines on the picture are; "All will be fulfilled."

"Dear one, You are making rapid progress."

"Omar"

Omar is a guide of Dr. Wyant's.

The picture was presented to the Psychic Power Circle by Louis Liseimer of Grand Rapids, Ohio.

A publishing house in Boston had requested a manuscript of me which should discuss the subjects of telepathy and abnormal psychology. In the manuscript which I submitted I decided to treat subjective telepathy rather than objective telepathy and build it on a syllogism of mind, soul and spirit. But in order

to treat these abstruse subjects intelligently I realized that I must have spirit-help, which came at my beck and call. The manuscript was accepted and the book soon appeared.

At a seance with Ada Besinnet at Perrysburg, Ohio, my beloved wife in spirit, to which I dedicated the work, appeared in the full glow and vigor of her wondrous beauty. Through the trumpet we conversed with each other. Among the questions I put to her was the following: "Will my book be a success, Emma?" "Yes," sweetly came the reply. "I helped you write it."

A few months after this wonderful seance I attended a sitting with Dr. Helen Weyant, the venerable mental medium, at Toledo, who has appeared as such in nearly all parts of the English-speaking world. Again my wife said to me that she had aided me in writing the book. "But," she continued, "I was aided by an ancient spirit, Abdullah, the designer of the Pyramids of Egypt, who is present and will speak to you."

Abdullah came and confirmed Mrs. Liseimer's assertion. "And I shall be of further aid to you, friend," my informant continued. "Largely I shall speak of my handiwork, the Cheops, the Temples of Egypt which were erected to the memory of Time and Eternity." Then Abdullah spoke of the scroll hidden in the large pyramid, whose location he would reveal to me. Then I requested this ancient spirit to speak to me in his own voice. I was anxious to hear it. After the elapse of a minute, Abdullah continued the conversation in his own voice. A number of the secrets of the pyramids of Egypt I have revealed to the world.

Let me say to the Center of Psychic Power at Chicago that I am, indeed, pleased to read in the July number of *PSYCHIC POWER*, this truly great publication, that in the spirit-entity of Abdullah they are visited by the most wonderful personage that the world has ever known—and I do not except the Nazarene transcendent as he was. I have held converse with the Nazarene. I realize that I am directing my remarks to psychics of a high order, who will believe me. I am in possession of a spirit-picture of the Nazarene.

Abdullah is a master-mind. He was recognized as such in his day and generation. The powers that ruled in Egypt requested him to come to that country for the purpose of designing the pyramids. Abdullah was in Persia at the time, so he said to me. Four Persian were his advisers, and at a sitting with Dr. Weyant

they accompanied Abdullah, but did not speak. With Abdullah they were seated at a table, just as they were wont to gather in the long ago. Abdullah was an Egyptian.

This was an impressive sitting. Before leaving, Abdullah spoke of two sunken cities near the pyramids. At last Sunday's sitting, with the same medium, Abdullah had occasion to make mention of forms that were used in hardening the cement. These forms were raised as tier followed tier at the building of the pyramids.

With this writing I am sending for the Center of Psychic Power a picture of Abdullah which was taken at Onset, Mass., nearly forty years ago. Dr. Weyant took it with her in her travels as a Spiritualist medium. No one could enlighten her as to the picture's identity. One evening at a sitting several weeks ago Abdullah informed me that the spirit-picture was his and that his abode was in the Land of the Midnight Sun.

After the sitting, when Dr. Weyant had emerged from her state of trance, she was overjoyed when I imparted to her Abdullah's information concerning her cherished spirit-picture. The original picture, which is in colors, now is part of the circle. To me this is the most beautiful picture of a man I have ever seen—I am speaking of the original.

Abdullah speaks of assisting the band in the work. I am of the opinion that he makes allusion to the Psychic Power Circle at Chicago.

One evening about ten o'clock a few weeks ago, while I was on my way to my rooms a spirit-entity manifested and walked with me a number of steps and then disappeared. A slight noise attracted my attention to it. I was most agreeably surprised, since it was the first time that a spirit had made his presence visible in the street. Usually spirits manifest to me while I am lying awake in my darkened room, or in a psycho-visional dream. No one was on the shaded street. I wondered who it could have been. Impressionally I was led to believe that it was Abdullah. At the next sitting with Dr. Helen Weyant I made inquiry of the spirit-visitors, and they said to me that the spirit-entity whom I had seen was Abdullah and that he had accompanied me to my home.

In a recent number of *Light*, London, Eng., its editor, Mr. David Gow, in an editorial on the first page, is sportive of my experiences with Abdullah, discrediting them. At the sitting with Dr. Weyant, to which I here allude, a spirit-entity spoke regretfully of Mr. Gow's attitude toward Abdullah and me. I wish he could have been present and overheard the rebuke he received for his unbelief. He would exercise care in the future when venting doubtful and sportive comment. I am wondering what he will think when he reads of the experiences of the Psychic Power Circle

at Chicago with Abdullah! Indeed, I am glad that Editor Danelson was present at that seance and that Abdullah addressed her first.

While Abdullah was the designer of the pyramids, he was not the architect nor the builder. Angelo was the architect and Cheops was the builder. Evidently Abdullah is as great a designer now as he was in the long ago, and unquestionably is the foremost spirit of the age, if not of all the ages. He has encountered space, time, and eternity, and has conquered death. Originality was the soul of his life, and order was the basis of his mind. Organic laws were at his service, and they furnished the ornaments which he wore. He is wearing them as symbols in his spirit-picture, which I am sending herewith. His monument is in the sands of the Nile, but his soul is here, there, everywhere! We Spiritualists know him as Abdullah, the Great, the noblest spirit of our time. He is teaching us psychic laws, and how to utilize them.

—Louis Liseimer.

\$5,000 REWARD!

The following challenge has been declared during the last two years.

THIS PUBLIC CHALLENGE WILL BE GOOD FOR TWO MONTHS MORE.

Houdini and all other tricksters have failed to "make good" so far!

MEDIUMISTIC CHALLENGE

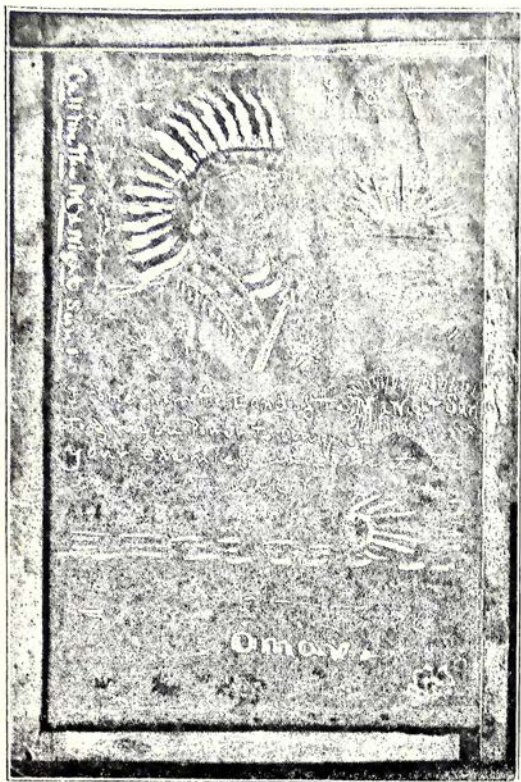
\$5,000 Challenge to All Tricksters, by the General Assembly of Spiritualists of New York State

In order to make it worth while for those who claim that the psychic manifestations are the result of tricks, we, The General Assembly of Spiritualists of the State of New York, will offer the sum of \$5,000, to be paid to any public charity to be named by the trickster, upon condition that he will prove, to the satisfaction of five judges, that he can duplicate, or produce by trickery, fraud or deception the following eight different alleged manifestations of spirit power commonly known as follows:

FIRST: Materialization of etheric or astral forms while the trickster is confined and locked in a wire enclosure.

SECOND: Writing on slates or paper intelligible messages, in the handwriting of those whose physical body is dead. Such writing must be produced on the inside of sealed slates, or enclosures, and produced while no human hand touches either the surface upon which the writing is produced nor the container in which it is produced. All must be produced in the bright sunlight and in the view and presence of the judges.

THIRD: The correct playing on a piano of diffi-



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*The faint lines on the picture are; "All will be fulfilled."
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The picture was presented to the Psychic Power Circle by Louis Lisemer of Grand Rapids, Ohio.

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cult music by one who has never played nor had instruction nor known the particular selection played.

FOURTH: The correct writing of a foreign language by one who has never known, practiced or had instruction in the writing of said language.

FIFTH: The correct speaking of a foreign language, of which the speaker has had no previous instruction nor has ever personally spoken.

SIXTH: The levitation of ponderable bodies without the application of any mechanical or physical force to the object levitated, or the touching of the same at the time when the levitation is taking place.

SEVENTH: The production of independent voices. By this is meant the production of voices without the use of the vocal organs of any physical body, and the conveyance of intelligible communications from those whose physical bodies are dead, to those whose physical bodies are not dead, through said method.

EIGHTH: The correct and accurate description of those whose physical bodies are dead by one who has never known, seen, nor heard, nor had information concerning the one from whom communications are received and of whom description is given. Such description must be as accurate as that given by those who have psychic vision and the power of discerning spirits.

We offer to prove or demonstrate to the satisfaction of the judges selected that the foregoing eight different phases of psychic phenomena can be produced without fraud, deception or trickery, and we offer to prove these facts under the conditions above set forth.

Any contestant who desires to prove that he can duplicate, or do the things above mentioned through fraud or deception, should deposit \$5,000, to be paid to the General Assembly for educational purposes if they fail to produce each of the eight different phases of psychic phenomena above set forth through means other than genuine psychic manifestations.

This offer holds good for a period of two years and is available to anyone within the United States or Canada who may desire to compete and the offer may be communicated by any person to any person, subject always to the arrangement of preliminary conditions for the required demonstrations and tests.

GENERAL ASSEMBLY OF SPIRITUALISTS OF THE STATE OF NEW YORK.

(L.S.) By WILLIAM H. BERR, President.

Attest: F. W. CONSTANTINE, Secretary.

605 Elmwood Avenue, Buffalo, N. Y.

Phrenology in New Guises Appeals for Popular Favor

(Continued from page 22)

nology was accepted as a legitimate science by a considerable portion of the medical body.

In the middle forties one of the enemies was John Byrnes of Norfolk, who collaborated with his brother in England; both were professors. They argued that there was no proof the brain was the organ of the mind and aside from citing men who had been tomahawked but had lived, they said: "Astrology, magic, alchemy, the atomic theory and many other chimeras cannot be disproved," but that, nevertheless, phrenology was an error. But only a year or two later George Combe, one of the chief exponents of the new branch of science, read the head of the Prince of Wales by special request and advised on the royal education. He was called in again not long after. The whole young royal family, in fact, was duly measured with tape and calipers.

Much opposition continued, but there were phrenological societies in the leading cities in America and Europe and a large proportion of their members were doctors. In Glasgow all the university faculty belonged; one university had a chair of phrenology; it was lectured on in medical courses and archbishops and physicians to royalty upheld it. On the Continent Prince Metternich had become an adherent and among the eminent physicians who accepted it was Dr. Vimont, who spent \$15,000 gathering skulls and busts that he might disprove Gall, but was converted when he set about the job. He taught the principles of phrenology to the Duke of Orleans.

When the American Phrenological Institute, which still survives, was organized in New York, the original members included Horace Mann, Horace Greeley and Henry Ward Beecher; the latter said he would not have been the man he was had it not been for what phrenology taught him.

But the tide was turning again. The science which had been called on for the Prince of Wales declined till even the yokels would have none of it.

There still are phrenologists, however, to whom their theory is all it was to Gall and Henry Ward Beecher. They follow their way quietly, their pride wounded alike by comparison with the Coney Island faker and with those who have changed raiment and gone to new successes in the psychology-hungry world.—*The New York Times*.

(NOTE—The government of New York State gives official recognition to the General Assembly of Spiritualists of the State of New York. It therefore has the same standing as any orthodox religion in the State of New York.)

The choir was rehearsing a new setting of "Onward, Christian Soldiers," for the Sunday school anniversary. At verse 3 the choir-master said, "Now remember, only the trebles sing down to the gates of hell, and then you all come in."—Miss. D. H.

THE ROAD TO A SCIENCE, HEALTH AND HEALING

By Glenn Andrews Kratzer

When we arrive at a point where we can heal a hundred cases of sickness out of every hundred undertaken, then we shall have a real science of healing, and not before. How shall we make an approach to gaining such a science?

By way of illustration, let us consider the science of raising potatoes, in which the following elements are to be considered: Temperature, moisture, seed, soil, time of planting, cultivation, protection from pests, and mental or spiritual attitude on the part of owners of the crop, those who work with it, and any others who in any way mentally related to it while it is growing.

Whoever can procure the right fulfillment of all these conditions can raise a maximum crop of potatoes a hundred times out of a hundred, and will be practising a real science. In proportion as he approaches this, he approaches a real science.

Fulfilling all the other conditions will not make up wholly for poor seed, though it will help. A marked failure in any condition will largely or wholly defeat the crop. The law enunciated by St. James holds here, as it does in all departments of life: "He that keepeth the whole law, and offendeth in one point, is guilty of all"; that is, is guilty of breaking the whole law; for at the foundation the laws are all one, whether you call them laws of Nature or laws of God. To offend in one point is to *suffer the consequences* of breaking the whole law.

Serious lack of moisture cannot be fully compensated for by stressing cultivation, though it will help. Nothing can fully compensate for lack of the right chemical elements in the soil or for a wrong time of planting or for lack of cultivation.

Pests must be kept away from the crop by physical or mental means, else everything else will not avail. Like animals and humans, they have subconscious or extra-conscious mentalities through which their life, growth and health are controlled. Therefore, they are easily affected by the dislike or love of those who tend them; and, when not doing well, they often respond readily to spiritual treatment.

Neglect on the physical side cannot be fully offset by faith or spiritual treatment, though this will unquestionably help, especially if the physical neglect is unavoidable. *Implicit expectation of good results based on intelligent conformity to law is the kind of faith that never fails of attaining its object, when the conditions can be met, and it is a kind of faith which*

all who will can acquire. Any other kind of so-called faith is, in the long account, a delusion and a snare. *Faith is confidence in the operation of law on all planes, and law is truth.* All uniformities of action, the practice of which brings good results, on any plane, indicate the law of God, expressing on that plane. There is but one law, though many expressions. Life based on obedience to law on all planes is not a house divided against itself; but, to change the figure, it is a house built on a rock, and when the rains descend and the floods come, it will stand, because it is built upon a rock.

Following are the conditions to be observed, as far as possible, for both healthy living and the treatment of disease: Right nativity; right physical environment; right adjustments of the body, usually replacing by mechanical means or by exercises, or both, anything that is out of place; right feeding; right breathing; right exercise, properly adapted to each person; right bathing; right sex activity, or lack of activity; right employment; right recreation; right family relations and right conduct therein; right conduct and relations in business and society; right moral and spiritual activity through right thinking, right feeling and right action, based upon recognition of God as the Principle of all being. The one law of God finds expression, and is the legitimate governor, in every one of these realms of action and experience; and in proportion as these conditions—not merely some of them but all of them—are met, a science of right living and of healing is attained. It is only necessary to apply the above illustration and comments to make this evident.

Those who do not live according to the law may be harmed by the mental influence or mental attacks of enemies, but right living on all planes is a complete protection against these.

Nearly all people will readily admit that all the conditions named above are good for the preservation of health among those who are well; but when a person becomes sick, most of those whose professions it is to cure the sick, and many of their devotees, will ask the patient to cease paying any particular attention to most of these conditions and to place reliance upon stressing fulfillment of them, like the drugging system.

Practitioners of certain schools will tell you, for instance, that you will not get on well by placing faith in food and faith in God at the same time, or that a

(Continued on Page 37)

A SCIENTIFIC ESSAY ON PHOTOGRAPHING THE UNSEEN

By Dr. W. K. Dunmore

(Continued from last month)

Spirit photography presents as many angles as any phase of mediumship. The writer has always thought that there was little hope of getting recognizable faces on photos made from portraits. Recent experiments have upset this theory and demonstrated that persons unknown to the photographer and residing at long distances often secure as good results from the photographing of portraits, letters and trinkets sent and owned by them as others do who sit in person.



Photo by Dr. W. K. Dunmore

The photo herewith presents an unusually clear-cut figure at the left of the sitter, Mrs. Catherine Mitchell, 692½ Normal Blvd., Chicago. The spirit form is that of Lucille Weston, a vocalist. Miss Weston informed Mrs. Mitchell that at the time the photo was taken she was about to sing but the click of the camera checked her. The elder gentleman on the right is Dr. Sedwick and the lady is Cecelia Hughes who was a medium during her lifetime and recognized by those who knew her. The young man is Mrs. Mitchell's son.

The process involved differs somewhat from that in which the person sits for the photo. One of the following methods is resorted to for the purpose. In either case the photo is given a full exposure instead of an under exposure as is done when the sitting is

made direct. In the first process an attempt is made to bring out the faces that are already on the plate to be reproduced. In order to do this the background must be suitable and there must be some visible evidence of phenomena present. A very careful arrangement of the light and photo in relation to the camera is necessary or the result will be unsatisfactory. Changing their relative positions will give various results. It may also be necessary to sacrifice detail of the faces which are plain on the original in order to bring out the spirit faces.

When evidence of phenomena is present on original photo proper technique will often bring the faces quite plain so they may be recognized. The photo to be copied is placed in front of the camera in the same manner as when it is desired to copy or enlarge for any other purpose. The light is then thrown on it from various angles until one is found which reflects the faces to the camera. To determine proper lighting it is necessary to hold a mirror in front of and against the lens of the camera. The observer then views the photo reflected in the mirror and is thus enabled to get the same perspective as the camera does. Only in this way is it possible to estimate the probability of getting spirit faces on duplicate photo. If the observer views it from another angle he may see faces but the camera is unlikely to photograph them.

Failure often results with the most careful technique and it is frequently necessary to make the experiment several times before the desired effect is obtained. This method is not the one most frequently employed, it being resorted to only when seeking evidence of faces who were present when the original photo was taken.

In the more frequently employed process the photo is copied on the plate by reducing it down so that it occupies only a portion of the area and without attempting to bring out the faces other than the spirit faces. This may be done by placing it in the cabinet of the camera and photographing in the same manner as if a person were sitting, providing the photo is a large one, otherwise it will be very small on the spirit photo. The writer has varied somewhat from this method and employs the following technique:

The original photo is copied onto a small area of the plate and the mount with all superfluous background is blocked out by making the exposure through a

in a piece of black paper. Next, the camera is placed in front of the cabinet and focused as when photographing a sitter. The photographer-medium then sits in the cabinet several minutes in order that his aura may permeate the atmosphere.

He then leaves the cabinet and exposes the plate on which the original photo was copied, to the cabinet, but no living person is in the cabinet during the exposure. This involves two exposures and might be considered by some as affording an opportunity for trickery but if one desires to use unfair methods they can as readily be accomplished at a single exposure.

It would seem evident from the foregoing that the faces appearing on the photo would be more likely to be of interest to the person who sat in the cabinet before the exposure than to the one desiring the photo. To obviate this the sitter must be a medium who can become absolutely passive and get into the vibration of the person desiring the photo. Thus the medium must be able to analyze the character, temperament and idiosyncrasies of the applicant by studying the original photo.

Having satisfied himself as to these characteristics he attempts to assume the same mental attitude as that of the applicant. In so far as he succeeds he is likely to get the proper vibration and thus attract the same entities as would appear in a personal sitting. The author has been quite successful in getting the proper vibration as has been demonstrated by the number of recognizable faces secured. Much of this he attributes to his experience in receiving and transmitting telepathic communications.

Some psychic photographers copy the entire photo including the mount and permit the faces to photograph over the mount but the effect is not so pleasing and the faces do not appear as clear as when the mount is eliminated.

The Road to a Science, Health and Healing

(Continued from page 35)

Nature cure doctor and a Metaphysical practitioner cannot co-operate successfully, because it divides the faith of the patient. "He cannot serve two masters," they say. If the patient has a blind or superstitious faith in either the supposed power of the healer in the remedy used, or in God, which is often the case, there may be a measure of truth in such a contention; but once let the patient perceive that his recovery is a matter of obedience to law, and that the law, though one in essence, expresses on every plane in which he functions, then immediately the intelligent faith of the patient increases in proportion to the number of law-abiding measures which, in proper proportion, he is asked to employ. It is a fact that law-abiding procedure in one or more lines does not operate so well for a patient who has no confidence in the means being used

or who is prejudiced against them; but, even under such unfavorable conditions, law-abiding procedure, persisted in, often produces surprisingly good results, and should always be tried when possible, except when a patient is very weak and his propensities are very great.

Blind so-called faith in the healing power of the bones of a saint, or of a shrine or of a drug or other material remedy, or of some person, or of some particular system of healing, or blind so-called faith in God, often produces quicker results in relieving sickness than intelligent procedure according to law on all planes, or on as many as possible. Indeed, such cures are often misdirections in extent and in rapidity, and they often last for years; but, whatever the means employed, unless the law-breaking (on whatever plane) which had induced the disease had ceased before the cure was made, or unless it ceases at the time of the cure or soon afterward the disease will return, and then the latter state of the patient is worse than at first, and harder to overcome. Only the spirit and practice of being law-abiding on all the planes on which one lives and functions can produce enduring health of body and mind, here and hereafter.

A Vaccine Crime

While perusing the pages of the "Torch," several topics forced themselves upon my attention. One on vaccination, another, that children are used for clinical material. Because of the consequence of vaccination, the sequel, the aftermath, the children are a source of revenue to the medical fraternity.

I, for one, am very positive that vaccination is one of the most dangerous disease and filth spreading habits under the sun, for filth is forced into what may be a pure, clean, healthy body. Rather a broad assertion, is it not? But wait! Let me give you the high spots of an instance under my personal supervision. I am not at this writing concerned as to how vaccine is produced since others have gone into that phase of the question quite thoroughly.

Several years ago a man came to me for consultation. His arms were hanging limp and almost useless by his sides. He was not able to do even the slightest chore about the home or drive his car for want of energy and strength in the arm muscles—Paralysis.

On removing his garments preparatory to an adjustment, his back displayed a striking and horrid aspect. The left shoulder blade, shoulder and arm to a point where a vaccinating needle had pierced the flesh was covered with a thick, heavy coat of two inch long and longer of dark HOG BRISTLE. When asked how long he had had these bristles on his body, he replied that ever since the vaccination wound on his arm had healed, with the healing process the bristles appeared which grew to full length in time. He also noticed that a numbness came over his fingers and arms

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INTERESTING PSYCHIC EXPERIENCES AT OUR CENTER

Effa Danelson

June 26th, 1924.

In our Thursday Voice seance we had a very interesting talk with Mary Weaver, one of Chicago's most noted psychics, who died about two years ago. Many of our readers will remember her as a psychic who gave many full names. As one lady said, who had visited her for communication with loved ones: "She gave me my own name and the full name of all my folks." Mrs. Weaver's message was directed to the writer. First of all she spoke her name in full and, before any one could answer, she continued and said, "I want to speak to you, Mrs. Danelson. You and I were always in harmony with each other. I was always interested in your work; I think I shall be able to write for you. I have learned many things that would interest you and which you will be glad to know. As I find out more things, I will try and get the knowledge to you. I will be able to help you get the voices through the trumpet. Keep up your wonderful courage and be patient; you have wonderful helpers." She then bade us goodnight and was gone. The time is very short for each one, and the force, as Starlight, the spirit teacher calls the elements which are used in this work, is so limited that we do not get to speak long with any particular person. I feel sure that in time these interferences that hinder the expression between those in the spirit body and those in the flesh will entirely disappear and we shall be able at all times to communicate with each other.

June 29th. Present, 35 people. Each person was spoken to by some one whom they could recognize. Some were visited by four or five; many came and called their names whose people were not present. They had been present and left before the meeting began. Some of those leaving did not want to sit in the dark while others left when they found there was a charge; but their loved ones remained and were able to speak. One dear mother came crying because her daughter had gone and she was unable to speak to her. Here is a point for consideration; the daughter was among those who had been here and left before the meeting and when the mother came she looked for her daughter where she had been sitting.

The critic will say, why did not the mother know the daughter had gone? In answer to this we will say that in this case the mother had come into the physical dimension before realizing the daughter had not remained and was unable to ascertain that without giving full expression. Is it not true that the spirit

has to prepare itself to appear in the seance room and that during this process those so coming are partially incapacitated or unconscious of happenings at that time, and also that they manifest through pressure like one going through a narrow passage with many coming behind? You can not turn back until you come to a turn-stile. It would seem so as these dear souls appeared and, finding their friends had gone, they left immediately; just as when you, if you had made an appointment to meet a friend at a given place you would go in, look about, ask some one if they had seen them, satisfying yourself that they were not there, and then depart.

Friday, July 4th, 1924.

On this, the regular class night, we were visited by the regular teachers of the Center. Mary Weaver spoke words of encouragement for us, after which Dr. Peebles spoke to us, encouraging us to go on carrying the knowledge and truth to the hungry world along the scientific lines which have always been the foreword of this Center. He spoke particularly of the wonderful harmony which prevailed and made the very encouraging statement that in all his travels, the world over, he had not found an assembly of people so earnestly seeking knowledge and truth, saying he so loved to come among us because we were truly educators. Each student was spoken to by one of their own teachers or helpers which made the evening not only enjoyable, but instructive. Many scientific questions had been asked and answered, giving us a greater insight into the condition of life after death and concerning its methods. In fact, it was the most instructive session we have ever had at The Center. After the vacation days are over we are hoping to enroll many students who will be fitted to carry on this work for this Center.

Psychic Research Center Program for August

Tuesday, advanced class, 8 to 8:30 P. M. Healing.

Wednesday, from 1 to 5 P. M. Short social readings. Coffee served.

Wednesday, 8:15 P. M. Lecture and oral messages.

Friday, 8:30 P. M. Junior class.

At all Voice Seances, the doors are closed promptly at 8:30.

Be on Time

If ailing and in need of mental healing direct your thoughts to the Healing Center and ask for help.

ASTROLOGY

Astrology affords us a standard by which we may measure all the gods that have been created out of the ignorance of man. It throws the searchlight of Truth upon human existence and enables us to analyze every impulse, desire and emotion with which humanity is blessed or cursed. When astrology is so taught that all the world may understand then will we have harmony, out of which, and which only, can we expect Love and Justice to become the standards by which humanity can live in "Peace on Earth."

Webster defines Astrology as the pretended art of foretelling events by the positions of the stars.

The common or popular opinion of Astrology today, is that, it is just plain fortune-telling. To those who have no knowledge of Astrology, but who have been convinced of its merits, it is classed with necromancy, wizardry or the black and white arts; as that which gives us a supernatural power to divine the future.

To those who have no knowledge of it and whose minds are not open to conviction, it is just plain bunk.

These definitions were given you first, to establish doubt within your minds: "Doubt is the first sign of an awakened mind."

Before we go further into the discussion, let us establish three axioms, self evident truths, that will have an important bearing upon all that may be said. All knowledge is by comparison. All comparison must necessarily have a standard by which we may compare. Our every thought and action is but the result of comparisons made by the standard which we may possess.

Astrology, in reality, is the science or knowledge of Astral influence. Astral influence is the energy, in the form of light, heat and magnetism which radiates and attracts or repels, from every star, sun, planet, satellite, comet, etc., in the universe.

This energy or force through its action and reaction is the source of all Cosmological or Natural Laws, by which the creation, existence, growth, expression and disintegration of every object in the universe is governed.

This is seemingly far-fetched and complex, and yet, every conscious normal being upon the face of this Earth is governed in their every expression almost wholly by these laws; the only exception being the conventions, customs and laws—false standards—set up by man.

Every being consciously or unconsciously, by instinct or reason, knows that the Sun is the prime factor in the sustenance of life upon this planet, our Earth.

It is very common knowledge that the apparent passage of the Sun through the sign of the Zodiac is the cause of the changes of our seasons. The term apparent is used because actually the Earth travels around the Sun; but since our interests are centered here and because calculations are made from here, we use what is known as the geocentric system which considers the Earth as the center of the Universe.

When the Sun, then, passes through the signs Aries, Taurus and Gemini, we have the season called spring; when through the signs Cancer, Leo and Virgo, we have summer; When through the signs Libra, Scorpio and Sagittarius, we have fall; and when through the signs Capricorn, Aquarius and Pisces, we have winter. This is Astrology.

There is no pretense whatever about foretelling these events and it requires no supernatural power. Neither is it bunk. Therefore, we have disposed of the first definitions given.

Now comes the task of establishing the merit of the last definition given, that Astrology, in reality, is the science or knowledge of Astral influence.

If the Sun was the sole factor that influenced our seasons, the weather each spring would be identical with the weather of all other springs; each day of each season would be identical with the same day of all seasons. This we know is not true; therefore, we are forced to the conclusion that there are other factors which influence the weather of our seasons.

By observing, recording and calculating the influence of the Planets, Sun and Moon, with regard to their positions in the signs of the Zodiac and relative to each other we are able to predict, with a degree of certainty, the varying weather of our seasons.

Astrology, as applied to human affairs, through individual characteristics and activities, is based upon the fact that at the birth of an individual the Astral forces then obtaining crystallize in the brain and being that heredity has given, thus affording a medium through which all the Astral forces, during the time of its existence, finds expression in accordance with the environment of that particular individual.

Astrology thus affords a standard that is universal: that is just as applicable on the planet Mars or on the most remote planet of the universe, as it is here. Its laws apply just the same in darkest Africa as they do in the most enlightened court of civilization. It is but the comprehension and application of Natural Law, emanating from Astral influence, that has lifted us from the level of the beasts and made possible the civilization of which we boast today. All other laws have

had a retarding influence. There have been three questions that have employed the mind of man since reason became an attribute of his mind. These questions are: the origin, the purpose and the destiny of Man. All political and religious standards that have been established, have been established in the vain desire to answer these questions. All the conflict and complexity with which humanity is cursed today is but the result of error in the standards established.

Astrology affords us a standard by which we may measure all the gods that have been created out of the ignorance of Man. It throws the searchlight of truth upon human existence and enables us to analyze every impulse, desire and emotion with which humanity is blessed and cursed. When Astrology is so taught that all the world may understand, then will we have Harmony, out of which, and only which, can we expect Love and Justice to become the standards by which Humanity can live in Peace on Earth.

"Behold, I show you Truth! Higher than heaven,
lower than hell.

Outside the utmost stars, farther than gods doth dwell;

Before beginning and without an end, as space eternal
and as surety sure

Is fixed a power sublime which moves to Good, only
its laws endure.

This is its touch upon the blossomed rose, the fashion of
its hand shaped lotus leaves;

In the dark soil and silence of the seeds the robe of
spring it weaves.

Thus is its painting on the glorious clouds, and these
its emeralds on the peacock's train;

It hath its stations in the stars; it slaves in lightning,
wind and rain.

Ever and ever bringing secrets forth, it sitteth in the
green of the forest glades

Nursing strange seedlings at the cedar's root, devising
leaves, blooms, blades.

It slayeth and it saveth, nowise moved except in the
working out of doom;

Its threads are Love and Life: and Death and Pain the
shuttles of its loom.

It maketh and unmaketh, mending all; what it hath
wrought is better than hath been;

Slow grows the pattern that it plans its tedious hands
between.

This is its work upon the things you see, the unseen
things are more; men's hearts and minds.

The thoughts of peoples and their ways and wills, these,
too, the great law binds."

—*The American Astrological Student and Adept.*

Granddaddy of Buildings Found in Bible Land

The oldest building in the world still standing above ground has been found by the joint expedition of the British museum, London, and the University Museum, Philadelphia, at Tell El Obeid, Babylonia, four miles from Ur of the Chaldeas of Biblical fame.

This was announced in Philadelphia on February 17 by Dr. George B. Gordon, director of the University museum, in making public a report from Dr. C. Leonard Woolley, head of the joint expedition on the banks of the Euphrates.

The excavation of this building, a temple, has moved the already ancient history of Babylonia back another 1,000 years. The building is more than six thousand years old, and its history is placed at a period as far removed from King Tut-Ankh-Amen in the past as the present generation is removed from him in known history.

Dr. Gordon announced that the expedition has unearthed remarkable carvings, one of the choicest finds was a small golden scaraboid bead inscribed with a name of the builder of the temple, King A-An-Ni-Pad-Da of Ur, who reigned 4,500 years before Christ. This is the oldest royal jewel known.

In the report describing the building, Dr. Woolley says in part:

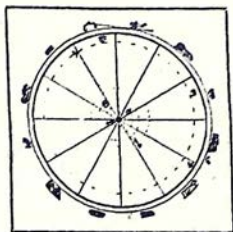
A broad flight of stone steps led to a platform about twenty feet high on the south corner of which stood the temple proper, its gate tower fronting on the stairway. Its facade is set back from the edge of the platform so as to leave a narrow step on which stood a row of statues of bulls sculptured in the round. These stood some three feet high and were made of thin copper plates beaten up over a wooden core. Their heads were turned out to face the spectators and their horns were of gold.

Two of these statues have been recovered, though in a bad condition owing to the crushing of the metal under the enormous weight of the brickwork which had fallen and to the enemy hands which had torn off the golden horns.

Of the frieze of cattle lying down, we have now a dozen examples. Some show bulls advancing in solemn procession. The most interesting, a panel four feet long, has on one side a milking scene, cows and their calves, and men milking the cows into tall jars.

An important discovery was that of two columns ten feet high encrusted with mosaic work in black paste, red stone and mother o'pearl. Both had been damaged by their fall. It was found possible to preserve these remarkable columns, if not as they stood in the temple, at least as they were after they had once fallen from it.

ASTROLOGICAL DEPARTMENT



Conducted in the interests of, and solely for the benefit of, those who are seeking a little wider knowledge of the cause and effect of natural law. It is not our intention to go into this age old science in any more technical manner than is absolutely necessary, but to print from time to time a series of articles such as will be of interest to the beginner, or may be the means of inducing others to keep up this work. It is not for him who is an advanced student, and well along the Path, nor do we wish to engage in controversy with any such, though we will at all times welcome communications from them. There are plenty of good technical articles to be obtained elsewhere on the subject, so our message, such as it is, is primarily for the layman. We will be glad to receive any suggestions from any of our readers, and will answer such questions as may be of general interest through the columns of The Astrological Question Box.

H. AYRES LANGSTON, Editor.

Ninth Article

The Noon Mark

Beginners will often see on horoscope blanks the word Noon Mark or N-K, and wonder what they mean, and just what part they play in this work. The Noon Mark of any place is the clock time at that place when it is exactly noon at Greenwich. Its purpose is to allow the astrologers a simple arithmetical means of finding the difference in time between Greenwich Noon,—for which the planet's places are given in every Ephemeris,—and the local time for the birth hour. This method, while not as exact as other more advanced ones, will be found to so closely approximate the correct results that for all average purposes it may be safely used.

There are certain definite rules to follow, of such simple nature that they are easily understood. These which follow have been laid out by Prof. W. H. Chaney in 1890 in his Primer of Astrology. The first step is to ascertain by means of your Atlas the longitude of the birthplace, in degrees and minutes as closely as possible.

It must be borne in mind that as the Earth revolves about the Sun in approximately 24 hours for the 360° of the circle, consequently,

- 1 hour of time equals 15 degrees of longitude.
- 1 degree of longitude, therefore, equals 4 minutes of time.

The rule for converting degrees into time, then, follows:

Rule (1) Divide the No. of degrees by 15 and, if there is a remainder, multiply that remainder by 4.

(2) Divide the No. of minutes by 15. (3) Add to the No. of minutes found in (2). The resulting sum is then the Noon Mark of the birthplace in hours and minutes.

Example

We will take as an illustration a city in the United States whose longitude as determined by the Atlas is 78° Degrees 45 M.

- (1) Divide 78 by 15..... 5 (hours)
The remainder of 3 multiply by 4....12 (min.)
- (2) Divide 45 (min.) by 15..... 3 (min.)

(3) Adding these gives us 5 hours, 15 min.
This is the Noon Mark for that particular city.

NOTE: If the city or birthplace is west of Greenwich the Noon Mark must be marked A.M. If east of Greenwich, mark it P.M. Care must be taken to make proper allowance where daylight savings time is used.

In the following calculations we will assume that the birthplace is West Longitude and the Noon Mark A.M.

The next step is to find the number of hours of motion to be added or subtracted from the planet's places. Four rules follow:

(1) If the hour of birth is the same as the Noon Mark no change is necessary in the planet's places. Use the figures as given in the Ephemeris for Greenwich Noon, for at the birth hour it was twelve o'clock noon at Greenwich.

(2) If the birth hour is less than the Noon Mark (earlier in the day) subtract it from the Noon Mark

and mark (minus)—: subtract the distance the planets travel in this time from the figures as given in Ephemeris.

(3) If birth hour is later than N.M., then subtract N.M. from birth hour + (plus). Add the distance the planets travel in this time to figures as Ephemeris.

(4) If the birth hour is P.M., add 12 hours, and subtract N.M. from total. Mark + (plus) and add distance planets travel in this time to figures as given in Ephemeris.

NOTE: The amount added or subtracted is the number of hours of planets' motion. Using the distance the planets travel from noon of one day to noon of next (24 hours) as a basis, if the difference is 12 it is a simple matter to add or subtract $\frac{1}{2}$ the total amount of motion for 24 hours. The same with 8 hrs.— $\frac{1}{3}$, 4 hrs.— $\frac{1}{6}$ —etc., etc. In adding distance travelled to a retrograde planet (one that is apparently going backward) you must in reality subtract. The slow moving planets may be set down as given at noon Greenwich—namely, Jupiter, Saturn, Uranus and Neptune. Care should be given to Uranus and Venus and more particularly to the Moon, whose motion averages 12 to 15 degrees a day.

Example

The Noon Mark in the earlier example was found to be—5:15 A.M. Using this and with birth hour as 1:15 P.M.—we would apply rule 4.

$$\begin{array}{r}
 1:15 \text{ P.M.} \\
 \text{add } 12:00 \text{ hrs.} \\
 \hline
 13:15 \\
 \text{subtract } 5:15 = \text{Noon Mark} \\
 \hline
 8:00
 \end{array}$$

The result, 8:00 hours, must be added to the planets' places to get their positions for the hour of birth. In other words, they will have traveled 8:00 hours past noon at Greenwich. As that is $\frac{1}{3}$ of the distance to the next noon we add $\frac{1}{3}$ of the amount to the motion of each to the figures as given for noon.

* * * *

This series of articles on Astrology began with the Dec., 1923 number. The complete list of subjects so far is as follows:

Dec. 1923. 1st Article—Introduction, antiquity, scope, follows, etc.

Jan. 1924. 2nd Article—Basis, definitions, various branches, symbology.

Feb. 1924. 3rd Articles—The Zodiac, character analysis, the first six signs, Aries to Virgo incl.

Mar. 1924. 4th Articles—The Zodiac, last six signs, Libra to Pisces, incl.

April 1924. 5th Article—The twelve houses, simple method of finding the Rising sign.

May 1924. 6th Article—The Planets, Sun, Moon, Mercury, Venus.

June 1924. 7th Article—The Planets, Mars, Jupiter, Saturn, Uranus, Neptune.

July 1924. 8th Article—The Aspects and their influences.

Aug. 1924. 9th Article—The Noon Mark, its value and purpose, a few simple rules.

These articles have been written from a combination of the Heliocentric and Geocentric methods such as are in actual use today and make an excellent set for the student to keep and refer to from time to time. Their purpose has been to place this work in such a light that any one can study it and put it to practical use with a minimum of mathematical calculations. In other words we have been endeavoring to lay stress upon the fundamental laws and reasoning employed without going into a mass of details such as often discourages not only the beginner, but the more advanced student as well. From time to time other articles will follow in a similar vein.

With the interest of the entire country centering around the coming fall election a comparison of the horoscopes of the Presidential Candidates would seem to be appropriate. We will give this in the Sept. number illustrated with the birth charts if possible. The methods advocated in the foregoing articles will be followed as closely as possible for the benefit of those who have been following our columns. It had been our intention to prepare this for the present Aug. number but, owing to the extreme difficulty the Democratic party seems to be having at the present writing in choosing a suitable candidate, we are unable to say just who their man will be. All records for the greatest number of ballots cast at any Democratic Convention have been smashed, the past record being in 1860 when Douglass finally received the nomination.

Astrological Question Box

In connection with our Astrological Department we will endeavor to answer in our columns each month without charge such questions as may be of general interest to our readers. Others of purely personal nature calling for an individual horoscope, must, however, be answered privately. For such, special price will be quoted. Send stamped and addressed envelope for further information.

*Address all communications to
Astrological Dept., Psychic Power,
H. Ayres Langston,*

311 So. Elmwood Ave., Oak Park, Ill.

Question: Do the horoscopes of Leopold and Loeb show any unusual points?

Answer: Yes, and no. Different features from the average chart perhaps, but not unusual cases. The

have been other illustrations in the past of somewhat similar nature, differing only in the details of the crimes themselves. To date we have been unable to secure the exact hour of birth of either boy and do not wish to present the case until complete. The necessary information has been promised however, from several sources and we hope to go into it fully very soon.

Unusual Cases

The Editor of this Department will be glad to receive the data on any unusual cases, accidents, sudden deaths, geniuses, etc., any in fact which would cause them to stand out from others. These all furnish proof of the reliability of Astrology under every possible condition to a sceptical world. The value of Astrology as an exact-science can only be shown by the infallibility with which it will answer every test put to it, not only after an event, but by the accuracy with which the event may be foretold. Consequently a study of unusual cases affords a means of our familiarizing ourselves with the conditions governing these cases, which naturally are more striking than average ones. And, from a knowledge of the causes in these, we are enabled to judge of the effect in others not as yet fulfilled.

Full information as to exact time of births of the people concerned, as well as time of events, accidents, etc., is necessary for the data to be of any value.

Your Impelling Psychic Power

(Continued from page 28)

as you do, when there is no open door for its expression. You know there is something finer, nobler for you. You are willing to sacrifice, but, O God, the uselessness of it all! You strive forward only to be swept again into the back-wash of conditions and things. You are swirled in retrogression eddies. Mountains of obstacles and hindrances hem you in and push you back. But the gleam won't leave you. Then there must be a reality back of it all. There must be dynamic power in that impelling something. I tell you there is. It will open a channel for the expression of your abilities. **YOU SHALL EXPRESS AND EXPERIENCE THEIR POTENT POWER. FREEDOM AND SPIRIT INTENSITY.**

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Ghost Saves Farmer from Death Trap

NEW YORK.—That a whispered warning in the dark by the ghost of his dead wife saved him from death by assassination is the belief of Charles Henry Durand, a farmer living in the hills near Caldwell, N. J. His strange story is being used as a clue by the authorities. Durand says as he was driving home from Paterson, his horse stopped in the road and began to tremble.

Suddenly a faint light like distant heat lightning appeared. Then gradually a white figure assumed vague form beside the wagon. The apparition in white spoke in a whisper. He recognized the voice of his dead wife.

"There is danger at home. Stay away till morning," the voice said.

Scarcely had the supernatural warning been uttered when the ghost vanished.

Though badly scared he did not put much faith in the warning. So long had Durand been delayed that it was daylight when he reached his farm house. Durand noticed that a window was unlatched. Next he discovered muddy footprints on the floor. As he was about to go into his room he saw a string stretched across the open doorway. Standing to one side, Durand jerked the string with his cane.

A flash accompanied a report and a bullet burned itself in the wall of the hallway opposite the doorway. Durand found that the bullet had come from a pistol fastened to the top of his bureau. The trigger had been connected with the string across the door.—*Associated Press.*

Now Is Your Chance

By Barbara Barnes

Now is your chance to be brave, dear,
Now is your chance to be true;
Now is your chance to be strong, dear,
And show what you can do.

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To begin anew and anew;
To make life forever sweeter,
For those who must hide with you.

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Health and Happiness

By H. ADDINGTON BRUCE

In his oddly named book of recent publication, "The Conquest of Happiness," Jules Payot gives primacy to health when listing the essentials of happiness. It may be questioned whether Payot could successfully defend this choice of happiness's first condition. But it cannot be questioned that happiness is far easier of attainment when one is in health than when one is out of it.

More than this, much unhappiness is directly traceable to states of ill health. Nor do these states need to amount to positive sickness to bring in their train an unhappiness extending perhaps to outright despondency and despair.

Thus it is a well established medical fact that, even when one seemingly has every reason to feel happy a chronic depression of spirits may develop under the influence of a mild poisoning from sluggish action of the eliminative organs. The same result may follow poisoning due to so-called low grade infection.

Spreading through the system, perhaps without sufficient virulence to cause definite symptoms of bodily disease, the poison from seats of infection in the teeth, tonsils, etc., may have the effect of producing mental irritability, anxiety and gloom. The sufferer has no idea why he or she feels unhappy, but knows only too well that unhappiness is dominant.

Similarly, unhappiness may be the product of an ill health due to long continued errors in such things as the choice of foods, amount of exercise, the quality of the air breathed, and so forth. When unhygienic living habits are acquired the organism is bound to be poisoned and weakened in some degree, a condition altogether likely to be reflected in the state of the morale.

When, on the opposite, the living habits are what they ought to be, when the system is free from poisons of any kind, a sense of organic well being is created which counts for much, not merely in the gaining of happiness, but in helping one to feel happy despite manifest reasons for unhappiness. Hence there can be no doubting the wisdom of Payot's advice to all seekers of happiness:

"We should strive to keep our body in perfect order, like a harmonious and well-tuned instrument, instead of letting it degenerate into the cause of sorrow, discouragement and failure. We should so tend our physical frame that from the depths of our organism there rises to consciousness nothing except feelings of ease, vigor and the free play of our forces.

"Let us pay attention to the food we eat and the air we breathe. Let us equally avoid indolence and overwork. Let the air, the sun, stimulating work, rest and

rehabilitating sleep—without which one cannot avoid disaster—be our only physicians."

Though, to be sure, if this has not been the mode of living, and if unhappiness born of ill health has been the consequence, it is hardly wise to trust to one's unaided judgment in the regaining of health. Then the assistance of experts in medicine, dentistry and perhaps surgery, should be sought. Multitudes there are today who need but such assistance to find the happiness that hitherto has been eluding them.

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The Road to a Science, Health and Healing

(Continued from page 37)

which became worse from month to month. Finally the right arm in sympathy with the left also grew numb till at last they both became useless, which caused him to call on me for help. Although I removed the paralyzed condition the hog hair remained, and of course is now a part of his own body. This poor fellow is part man, part hog, is he not?

Since we have an actual case of the outcome of vaccination that showed itself on the surface of the body, how many cases must there be where ravages and physical changes take place within the body that cannot be seen and are the root of a great many ills, disorders and sickness. There is no question in my mind at all but what there are thousands upon thousands of persons ailing and diseased which was brought on by vaccination.—Dr. O. K. Bachmann, Chiropractor, Vancouver Block.

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SEPTEMBER, 1924

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